

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

XXVII, No. 23

FRIDAY, June 9, 1961

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Foreign 1 year \$4.50; 2 years \$8.00; 3 years \$11.00

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LETTERS FOR THESE GIFTS AND BARGAINS MUST BE POSTMARKED NOT LATER THAN MIDNIGHT JUNE 12. HURRY!

An amazing and gratifying flood of letters is coming in during THE SWORD OF THE LORD Letter Month. We praise the Lord for all the kind words, all the stories of conversions to Christ through THE SWORD OF THE LORD and our other literature, all the stories of people who have been led out of false cults and from modernism by THE SWORD.

In yesterday's mail alone there were eight hundred letters, besides the hundreds of puzzles worked and returned. There were some three hundred subscriptions to THE SWORD OF THE LORD, some \$1,800 in retail book orders.

Letter Month closes with the mail which is postmarked June 12. So, we beg you, get your letter in the mail and have it postmarked before midnight June 12.

Railroads run both ways. There is just as much reason for us to expect you to write to us and comfort us and help us, as there is for you to expect us to mail you THE SWORD OF THE LORD, teach you, comfort you, and help you day by day. The subscription price to THE SWORD does not pay anything for the editor's work. The subscription price does not pay even the actual manufacturing cost of the paper, the printing and mailing. Advertisers pay part of even that. But our hearts go out to you who read. We love you, we pray for you, we try to teach

and bless you; we are obeying the command of the Saviour to get out the Gospel, to feed the sheep, to "admonish one another unto good works." But surely, this devoted labor here in the Sword of the Lord office deserves your thanks, your kindly counsel, and (Continued on page 9)

Alive, and Yet FOREVER LOST

By Dr. Walter Hughes

"Nine Oaks," Ilderton, Ontario, Canada

"My spirit shall not always strive with man." Gen. 6:3.

We are told repeatedly in God's Word, and many of us know by blessed personal experience, that God is "plenteous in mercy" and that He is "the God of all grace" and "the Father of mercies." We will take second place to none in speaking of the "glory of his grace" and in magnifying the "riches of his grace."

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal is
Most wonderfully kind.

If our love were but more simple,
We would take Him at His word;
And our lives would be all sunshine
In the glory of the Lord.

Nevertheless we are convinced that it is also taught in His Word, and we find it illustrated in human experience, that it is possible for the pleadings of the Lord to cease and for the unbelieving man to be finally left alone to die in his sin. We need to ever remember that God is not only the God of love but that He is righteous and holy. We preachers need to be on guard lest we present a lopsided Gospel. There is stern warning in God's Word as well as tender wooing.

Very early in the Bible, in Genesis 6:3, we read these words, "My spirit shall not always strive with man." Perhaps we may be permitted to paraphrase, "My spirit will not always strive [with the man Adam] for that he also is flesh, yet his day shall be an hundred and twenty years." Righteous Noah had earnestly preached to the men of his day. He had sternly warned and tenderly wooed for more than one hundred years. But the people of his day had so defiled themselves and so frustrated the tender pleading of the preacher and of God's Spirit that God permitted judgment through the flood. Men must have grace or judgment.

Three times the Prophet Jeremiah is told not to pray for certain people. "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee" (Jer. 7:6). "Therefore pray not thou for this people, neither lift up a

DIVINE Healing

By Dr. R. A. Torrey

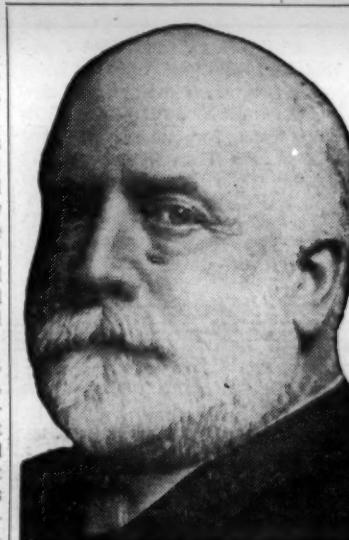
Famous evangelist, Associate of D. L. Moody, died 1928

Our subject is DIVINE HEALING. Let me begin with three passages of Scripture that will be the basis of most that I shall say. The first is James 5:14, 15: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

The second is Matthew 8:16, 17: "And when even was come, they brought unto him many possessed with demons; and he cast out the spirits with a word, and healed all that were sick; that it might be fulfilled which was spoken through Isaiah the prophet, saying, himself took our infirmities, and bare our diseases."

The third is II Kings 13:14: "Now Elisha was fallen sick of his sickness whereof he died."

The subject of Divine Healing is awakening an unusual interest in all parts of our country at the present time. Much is being said



Dr. R. A. Torrey

in favor of it, even by persons who have been opposed to the doctrine in times past; much is being said against it on every hand. The land is being flooded with religious adventurers who are taking advantage of the widespread interest in this important subject to deceive and rob the people.

We shall try to find what the Bible has to say on this subject, and exactly what it teaches. If there is much error being taught on the subject of Divine Healing, and there is, the best way to meet it is not by being silent on the subject, but by going right to the Word of God and seeing exactly what it has to say on the subject, and all it has to say. And the Bible has a great deal to say on the subject, and what it has to say is very plain; and I believe it because God says it, and I believe it because I have put it to the test by personal experiment and found it true in my own experience, an experience covering more than forty years.

Let us look first at James 5:14, 15. We look at this first not only because it is the passage most frequently referred to, but because it is one of the clearest, plainest, fullest and most explicit passages in the Bible on this subject. Indeed its meaning is so clear as to be well nigh unmistakable, if one will pay careful attention to just what it says. Let me again quote the verses, "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

What the Sick Christian Is to Do

Note in the first place, that we have here very explicit directions as to what a believer is to do when he is sick, (not every time (Continued on page 7)



FREE! Ask for it!

at the evolution taught except by one professor from the Bible (Continued on page 10)



Rev. Walt Handford



Don't Miss the Sword Conference on the Bill Rice Ranch July 2-7

The Sword of the Lord Conference on Revival and Soul Winning at the Bill Rice Ranch, nine miles west of Murfreesboro, Tennessee, the Fourth of July week, should be a time of tremendous blessing. Speakers will include Dr. Bill Dowell of Springfield, Missouri, pastor of the great High Street Baptist Church, running some three thousand in Sunday School regularly, a great soul winner, a delightful preacher; Dr. Jack Hyles (yes, before you read this he will be a doctor), pastor of First Baptist Church of Hammond, Indiana, the indescribable, Spirit-filled soul winner, will bless our hearts and stir us and chasten us into new vows and new efforts to win souls. Dr. Lee Roberson, of Highland Park Baptist Church, Chattanooga, president of Tennessee Temple Schools, will be with us to speak three times. Dr. Bill Rice and Evangelist Walt Handford will also be with us on the program, with Bud Lyles and others helping with the wonderful music. This editor will speak daily.

Saturday afternoon I officiated at the wedding of two of our loved and valued workers, Mr. Alvin Byers, office manager, and Miss Marcella O'Dell. It was a joy to win two of their young kinspeople at the wedding rehearsal Friday night.

Next week I fly to Bob Jones University for Commencement and the annual board meeting, then home for a day, and I go to Pontiac, Michigan, for Thursday night and Friday, for the Commencement services of the Midwestern Baptist Theological Seminary. Then Saturday out to Centerville, Iowa, for the county-wide campaign. So I must make hay while the sun shines in these few days in the office.

Miss Viola Walden With Us Twenty-Seven Years

Early in June, 1934, a tall blond high school girl, just graduated from high school with a secretarial course, came to work full-time in this editor's office, then in the Galilean Baptist Church in Dallas, Texas. She had helped us after school and on Saturdays and in the summer for a year or two previously. And now, with faith in God and earnest devotion to His soul-winning work, she came to plant her life in the gospel work. She was there at the founding of THE SWORD OF THE LORD in September 28 of that year. She worked for years with almost no pay. She has had part in the prayers, the burden, the poverty, the unceasing labor of these years. So here we gratefully acknowledge twenty-seven years of sacrificial and devoted service of the editor's secretary, Miss Viola Walden. She can do so many things well, she is so thorough and accurate and faithful that we have thanked God for her many a time. Hats off to our gifted, loyal secretary and editorial assistant.

Dr. Bill Needs Beds at Camp

The Cumberwood Christian Retreat, on the Bill Rice Ranch, Murfreesboro, Tennessee, is in great need of beds and mattresses. They can use bunk beds, or can use full size double beds. Some people have a bed and mattress which is not needed and which they could well donate to this non profit Christian retreat, where so many hundreds of deaf young people and others are saved year by year.

As one of the directors of the conference grounds and deeply in-

terested in the soul-winning and Bible-teaching ministry of the camp, I would be very glad for those who can help furnish these beds.

Does some one know where surplus beds can be secured from army surplus? Or could some one in a church collect several beds and bring them in a truck to the conference grounds? Also if you have a saddle you could give, it is needed. Please get in touch with Dr. Bill Rice, Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee.

That Proposed SWORD Sunday—Are You Ready?

We are suggesting that pastors and churches friendly to THE SWORD and interested in revival and the defense of the faith, have a SWORD Sunday some time during June or July. That means simply that in one major service you will take three or four minutes to exhibit a copy of THE SWORD OF THE LORD, tell about it, its features and value, and make an announcement, pass out sample copies of THE SWORD to those who desire them, and then and there take subscriptions and send them in.

Your part is to agree to make a public effort in the church to secure subscriptions, passing out, if you like, subscription envelopes, having people put down their names and addresses, put their money in an envelope, then you take it up and send it in. Tell us frankly how many sample copies of THE SWORD you can carefully and prayerfully use and if you want subscription envelopes specially to use getting the subscriptions, say so.

If you will write us when you plan to have such a SWORD Sunday, promise to follow these directions, talk about THE SWORD OF THE LORD, pass out sample papers and subscription envelopes in the service, and then and there undertake to get subscriptions, we will send you the number of papers requested and the envelopes you request and promise to use, and we will make you the rock-bottom club rate of \$2.00 a week.

Let's get going on it. Literally hundreds of churches should take advantage of this special offer. It will help the church, it will make soul winners out of the careless and indifferent. It will make better Christians out of the worldly. It will help people to understand the Bible. It will make more faithful church members. Help us to help you, have a SWORD Sunday in June or July.

Our Hearts Are Cheered by Letter Month

It is a blessed thing for God's people to encourage God's servants. And the mail has been especially sweet and we want to thank every one of you who wrote. It is good to know that you pray for us, that you read with interest THE SWORD. Thank you for the suggestions. Thank you for telling of so many saved through THE SWORD OF THE LORD and through our other literature and of countless other blessings. We are sure, surer than ever that God has His hand on THE SWORD, that He is using it mightily to His glory. We are poor, unworthy servants, but God in loving grace has allowed us to be used, so we are grateful. Thank you again for the letters.

This is the last opportunity to urge you to write. I hope you will let us hear from you at once.

Please don't forget we are having emergency need of some \$7,000 to pay actual radio broadcast bills. Pray about it and help if you can. We cannot stay on the air without the support of God's people.

Two County-Wide Campaigns in Iowa

When this paper comes out we will be in a county-wide revival campaign in a high school auditorium, Centerville, Iowa. That closes June 18 in the afternoon, and the same night we begin in a tent in a county-wide campaign at Corydon, some twenty-five or thirty miles west of Centerville. We hope all of our friends in Southern Iowa will pray for these meetings and, when possible, attend. Evangelist Bud Lyles, our radio announcer and assistant, will be leading the singing. We

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner, Contributing Editor

Have We Just Started or Just Stopped?

Last Christmas, a 13-year-old English boy received two United States one dollar bills for Christmas. He noted that one bore the words, "In God We Trust," and the other did not. Curious, he wrote to the *Manchester Guardian* and inquired: "Has the United States just started to trust in God or stopped trusting in Him?"

The words "In God We Trust" form the national motto of the United States, a motto made official by Congress in 1956 after a recommendation of the House Judiciary Committee. A year previous to that, Congress had passed a law requiring the words to appear on all United States currency.

So, officially, the United States has just started trusting in God; unofficially, the reverse seems to be true! And since the United States is merely made up of a group of individuals, it might be well to ask ourselves: "Am I trusting in God? Have I started or have I stopped trusting in Him?"

The New "Common Bible"

A team of Protestant, Catholic and Jewish scholars are working on a "common Bible" to be used as a reader in public schools. The details of the plan were disclosed by the Rev. Walter M. Abbott, S. J., associate editor of the Catholic magazine, *America*. Abbott said that the joint translation, based on "modern philosophical studies," will be released in 30 paper backed volumes between January 1962 and 1966. Doubleday & Co. will be the publisher.

It ought to be a "doozie"!

Clean Hands and Pure Souls

Proverbs 20:6 says, "Most men will proclaim every one his own goodness: but a faithful man who can find?" And Proverbs 21:2 says, "Every way of a man is right in his own eyes: but the Lord ponders the hearts."

This is true even of the world's No. 1 atheist, sometimes referred to as the "bloody butcher of Budapest," Soviet Premier Nikita Khrushchev. Not long ago, during one of his many outbursts, he thundered: "As God is my witness, my hands are clean and my soul is pure!" The incredibility of that statement is exceeded only by its presumption!

However, "Nasty Nikita" is not alone, as the Scripture says, in declaring his ways to be pure and his life without blame. There is a natural tendency on the part of every individual to justify himself. This gives false hope to many, thinking surely that God will never damn such good persons as they.

However, the Word of God warns us, "For not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. 10:18). And the Lord commands only those who have been clothed with the righteousness of Jesus Christ according to the terms of II Corinthians 5:21.

Are you pure in the eyes of God?

Fighting sin in general with no attack on special sins is like fighting a whole army without killing a single soldier.—The Country Parson.

Sincerely Wrong

At a Roman Catholic hospital in Regina, Canada, boric acid was put into nursery bottle formulas by mistake. A jug bearing the label of distilled water contained instead the acid solution and ten of the hospital's 45 babies got the wrong mixture. At the time the news item was printed, five babies had died and five appeared to be recovering.

hope for hundreds of souls to be saved.

Armstrong Article in Booklet Form

Several months ago, we printed in THE SWORD OF THE LORD an article about Herbert Armstrong and his false teaching. This was prepared and documented by our contributing editor, Evangelist Robert L. Sumner.

There were so many requests for this article that we got busy and had it printed in a little 32-page booklet, pocket size. They may be purchased at 10c each, 20 for \$1.00 or 100 for \$4.00 from the Sword of the Lord, Box 420, Wheaton, Illinois. If you know friends who need to know about Herbert Armstrong and his teaching, by all means get this expose. They will not be in doubt after reading it.

The sermon is the house; the illustrations are the windows that let in the light.

—Spurgeon

Sister Superior Rita Fortier was at a loss to explain how the mistake took place. The lethal formula was not given deliberately—the hospital employees were acting in good faith—but five babies died, nonetheless. Sincerity does not help in any realm if that sincerity is misplaced.

The same holds true with reference to going to Heaven. Many are sincere about their hope of Heaven, but they are sincerely wrong. The Word of God warns in Proverbs 16:25, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

First, with reference to your own hope of Heaven, are you sincere? Second, are you right? The right way is described in the question and answer of Acts 16:30, 31: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Operation Midnight

A total of 500 heavily armed sheriff's deputies—assisted by a helicopter "lookout" with walkie-talkies for communications—were used in transferring one billion dollars in cash and negotiable securities belonging to the Los Angeles County government from the old Hall of Records vault to the new Hall of Administration, a half mile away.

The transfer was called "Operation Midnight" because it took place between midnight and 7:30 a. m. Since insurance companies would not cover more than ten million dollars at a time, the funds were moved in ten million dollar bundles on hand carts through a maze of tunnels leading between the two buildings. There were sixteen check points established to keep funds and movers in sight at all times. Sheriff Peter Pitches and County Treasurer Howard L. Byram had spent three months of top-secret planning preparing a 42-page manual for their aids, covering every conceivable security problem relative to the transfer.

The move went off without a hitch!

Speaking of a transfer of assets, do you know how to transfer funds to heavenly vaults? For the vast majority of the world's millions, no matter how much wealth they accumulate on earth, they will be bankrupt paupers in eternity. *The reason? Failure to make deposits in the bank of Heaven.*

Jesus well advised: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matt. 6:19-21).

Pray for Evangelist Sumner's meetings:

June 14-25: First Baptist Church, Russiaville, Indiana

June 27-July 9: Faith Baptist Tabernacle, Winston-Salem, North Carolina

United States and Canada subscription rates: \$3.00 per year, \$5.00 for two years, \$7.00 for three years; Foreign countries \$4.50 per year, \$8.00 for two years, \$11.00 for three years.

Published every Friday of each week. Please send all correspondence and address changes to: The Sword of the Lord Editorial and Executive office at 214 W. Wesley, Wheaton, Illinois. Office of Publication: 131 West 6th St., Newton, Kansas. Second-class postage paid at Newton, Kansas.

Postmasters: Please send Form 3579 to The Sword of the Lord, 214 W. Wesley, Wheaton, Illinois.



By Jessie Rice Sandberg

Home Is Where the Heart Is

One evening last week I stood in the middle of an ordinary parking lot on an ordinary street and tried hard to swallow the sudden lump that had come to my throat. To the casual observer there was certainly nothing special about the scene, but to me it represented something precious.

Not too many years ago that parking lot had been the site of an old rambling house which had, sometime in its long history, been divided into a number of rather makeshift apartments. One of those apartments, perhaps the most makeshift one of all, was Sandy's and my first home.

As I stood there I had to fight down a feeling of something kin to resentment that so many people should so absent-mindedly drive their cars over the graveled surface of a lot which to me held all the dear and sacred memories of home. Of course they had no reason to remember the view from our single kitchen window of the huge willow tree, or the smell of lilacs there in the early spring, nor had they known the love and laughter—and the tears, too—which had made that old house home. A room is just a room, an apartment is just an apartment, a house is just a house unless it is YOUR room or apartment or house—then it is HOME.

It is hard to describe the essence of what a home is. Perhaps it is first and foremost the place where one's possessions are—whether physical or spiritual. Sandy and I have traveled many times between Moline, Illinois, and Wheaton, Illinois. We have lived in both places, have friends and family in both places and so both cities are dear to our hearts. When we were living in Moline we loved to visit all our family and friends in Wheaton, but there was always a certain restful pleasure in going back "home" to Moline. Now that we are living in Wheaton, we look forward to every visit with our loved ones in Moline, but we always enjoy coming back "home" to Wheaton. In spite of the fact that there are many we love in both places, home is still the place where our possessions lie.

When I was in high school I had a wonderful English teacher, Miss Ruby Lindblad, who had formerly been a missionary to India. She once told us an incident of her life which has made a lasting impression on mine. While she was in India she contracted a disease which the doctor diagnosed as being incurable and so she was sent home to America to die. At first she was almost overwhelmed at the thought of her approaching death, but day by day she grew more and more used to the idea. Before long her heart became so prepared for Home-going that she found herself longing for the hour when she would see her Saviour. When she woke up in the morning she would think, "Perhaps this will be the day!" When she went to sleep at night her last thought would be, "Perhaps tonight He will call me Home!" She said that her anticipation was like that of a bride longing to see her bridegroom away in a far country.

As sometimes happens in the providence of God, Miss Lindblad's incurable disease proved to be "curable" and the day came when the amazed doctors pronounced her well. Then came the most difficult adjustment of all. The shock of facing the fact that she would not live was nothing to facing the disappointment that Heaven and Home were not as near as she had believed. She had so transferred her heart and possessions and longings to that other shore, that the world had become in reality an alien land.

Does Heaven seem far away and remote? Or is there a longing that compels us to be quick about doing our Father's business, in the joyful anticipation that perhaps today He will call us Home, or come for us in the sky?

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."—Matthew 6:19-21.

Both Obligation and Privilege to Write

By John R. Rice

Christians ought to develop a fine sense of Christian courtesy that will make them say "Thank you" for blessings received and make them support any faithful Christian minister, institution or publication which is consistently true to God and unselfishly helpful. We who edit THE SWORD OF THE LORD have a right to expect the loving co-operation of all who appreciate the work we are doing.

If you are for revival, for the verbally inspired Bible, for straight-out Bible preaching, then you are honor bound, as a duty to Christ, to be loyal to THE SWORD OF THE LORD. And if you have received blessings from the paper, you ought to write and say so.

Won't you do so today? We have proven long ago that readers love and cherish THE SWORD OF THE LORD. We need the encouragement of your letters. We need your suggestions, your comments. We must have your support in our manifold efforts to get out the Gospel.

I am out in revival campaigns and in great conferences much of the time, but every day there comes a report from the office to me of the number of letters received, number of book orders, number of subscriptions, etc. I

must leave many of the detailed affairs of THE SWORD OF THE LORD to my devoted Christian helpers and partners in this great enterprise, but I long every day for your letters. And THE SWORD OF THE LORD cannot do its greatest work without your co-operation in sending subscriptions, book orders, etc.

Paul Wrote, "Demas Hath Forsaken Me"

When Paul was in prison in Rome, about to be beheaded, he wrote Timothy that all but Luke had left him. Sadly he wrote, "Demas hath forsaken me, having loved this present world."

It is sad for a preacher to be neglected by those he has helped. I know that Christ was deeply grieved because when He healed ten lepers, only one of them, a Samaritan, returned to thank Him! And I know that we here at the Sword of the Lord office will be deeply grieved if our friends neglect to write to encourage us and comfort us and help us during Letter Month.

So if you have been blessed by THE SWORD OF THE LORD, if you are for the revival message we bring, and the Saviour we preach, won't you write today?

Write That Letter Today

By Viola Walden

Letter Month will have only a few days till the dead line, June 12, when this issue of THE SWORD OF THE LORD arrives in your home. However, this is written May 23 and our mail is already heavy, with over 800 letters yesterday, besides puzzle answers, which is an indication that many of you are responding to the appeal being made to write us a letter.

Many of you are extremely busy. All of us have some excuse when it comes to writing—even to those who are dearest to us. "I am no hand at writing—I leave that to the old lady; she does the writing for the family," or "I can't compose a letter—I haven't had an education." One excuse or another is made.

But this is not primarily a letter contest. It is true that some letters will be published, but that is not the main reason for hearing from you. The main reason is that we want a letter from EVERY READER OF THE SWORD OF THE LORD. And that includes YOU, you, Rev. A. C. Carpenter, West Side, Georgia; you, Mr. John L. Peffer, Carlisle, Pennsylvania; you, Mrs. Harold E. Clark, Stuart, Iowa; you, Mrs. Clarence Gilbertson, Ravenswood, West Virginia (Four actual names taken at random from our files—forgive us, please!), and every other reader of THE SWORD OF THE LORD. We are so grateful for the many who write us frequently—it is those letters that encourage us along.

But whether you have written to us before or not, write us again this month. If you have never written to Dr. Rice or the Sword of the Lord before, this is your opportunity while several things are being given away or special bargains are on. Write today to either Dr. John R. Rice or SWORD OF THE LORD, Box 420, Wheaton, Illinois.

Catholic Reader Writes Sword

We have in the past frequently heard from our Catholic reader and friend, C. A. Nolan, and naturally there are sincere differences between the Catholic and the Protestant viewpoint. But we are glad that Catholic readers agree with THE SWORD OF THE LORD that the Bible is the Word of God and that Jesus is the virgin-born Son of God. Mr. Nolan writes:

"Dear Dr. Rice:

"Perhaps in the past you have thought of me as a man who comes only when he has brick bats to cast at you. This has never been my attitude.

"I want to congratulate you, in all earnestness and sincerity, for the editorial article in April 7 issue, in which you have so plainly told your readers about Infidel Bishop Pike. I am sure that you have stated the facts very clearly and that the Holy Spirit prompted your actions. I want to thank you for your Christian gesture in exposing a man who has denied the divinity of Jesus Christ.

"The thing that amazes me is how such a man can remain as the head of a large diocese and put himself on record so boldly as opposed to the very fundamentals of the Christian religion. I believe that you will agree with me for once that if such a thing were to happen in the Catholic Church, the man would be immediately excommunicated and his office stripped from him on short order. Whatever you may think about the Catholic Church, you must agree that there are no infidels in high places preaching that the virgin birth and the fall of man in Genesis are myths.

"We may be miles apart on other things, but I do want you to know that I have the highest respect for your fundamental beliefs and your courage to attack this infidel who comes in sheep's clothing.

"God bless you for it!"



By Aunt Mary

There is going to be a wedding! Two of our friends have decided that they love each other so much that they won't be happy alone; they must be together. So the arrangements have all been made. Very soon they will meet at the front of our church before all their friends who love them, too, for the marriage.

There will be beautiful music, lovely flowers, some of our own lilacs, and Al and his bride will make their vows, promise to love, honor and live together through happiness and sadness, sickness and health. And everyone loves a wedding!

A little while ago some of the friends of the bride planned a party, a shower for Marcy. We wanted to show her that we love her and wanted to give her gifts to help furnish her new home. As part of the fun of the party, some of us got out our own wedding dresses to model for the occasion.

From far back in the closet I found that great big box that held my own wedding dress. For more than fifteen years it had been packed away, and for about seven years the box had not even been opened. I lifted the lid a little scared at what I would find! Wouldn't it be awful to find that moths had damaged it, or that dampness had spoiled it? But the dress was just as I had remembered it, but wrinkled and a little yellowed with age. I spent a few minutes pressing it and hung it carefully up to model at the party.

Next morning, when my own girls came downstairs, right away they saw the dress. Lloys Jean said, "Mother, is that your wedding dress? Will you wear it tonight?" When I told them the plans for the party, both girls were excited. Lloys Jean begged to try on the dress; Faith, the bedraggled veil.

Right then, in the stars in their eyes, I could see their own wedding plans forming. Lloys Jean thought it would be lots of fun to wear Mother's wedding dress, when the years have gone by and her "knight on a white charger" came riding by. Faith, a little

In Miamisburg, Ohio, listen to the VOICE OF REVIVAL on static-free FM through WFCJ-FM. Check local papers for time.

doubtful about wearing the same thing big sister wanted to wear, thought she would like to wear the headpiece that held Mother's veil in place.

Our young teen-agers really have no plans to get married any year soon. They don't have any nice young men picked out. But every girl sometimes thinks of her life as she would like it to be some day. Every young lady wants to be beautiful, and somehow this always involves being admired by you young men. And though you little ones don't know it, even that pestering you do to get to handle a bit of Mother's biscuit dough, even the playing house and dolls, are part of your getting ready to be a wife and mother yourself.

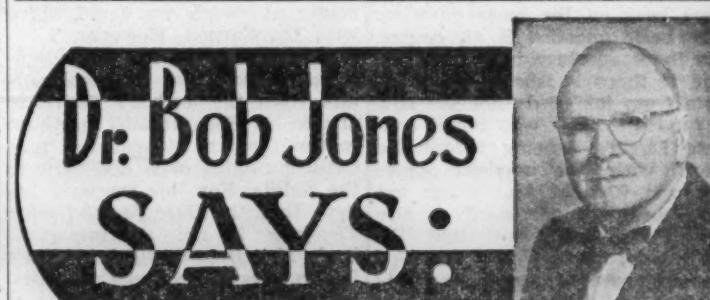
You know how I know? In our family devotions we have just finished reading Revelation, and started on Genesis again. The old story of God's making man in His own image thrilled us again. Then we read how God, seeing Adam's loneliness, made from Adam's rib a woman, Eve, to be his wife.

And after God had performed the first operation (taking a rib from Adam's side), he also was the preacher at the first wedding. God told the first man and woman that they were made for each other, and should stay together all their lives. That is God's plan for most of us!

Weddings are lovely and happy times. But did you know a greater wedding is coming? The Bible teaches us that all the saved people together, His "church," are the "bride of Christ." Little girls expect to be brides, little boys usually become husbands, but Jesus calls us, all who have trusted Him, His "bride adorned for her husband" and says He is coming back some day for all of us for the wedding feast, or dinner.

Jesus tells us to "watch therefore for ye know not what hour your Lord doth come" (Matt. 24:42). Don't you think that we should be preparing even now for Jesus' coming? We can get ready first by trusting Jesus if we haven't already been saved, then by getting our friends saved, and by living for the Lord.

Welcome to each new member. We love each one, and pray that God will help you to keep your vow to read the Bible every day and pray and be a "good soldier of Jesus."



A few days ago I received a letter from one of our graduates who is assisting in a church in one of the Southern states. He writes: "Dr. Bob, please accept my sincere thanks for the education I received while at Bob Jones University. I honestly think that the greatest lessons I learned while there were not from the textbooks but from the practical application of Christian principles."

As I have told you before, here at Bob Jones University we do not teach young people just how to make a living but, primarily, how to live; and if they learn how to live, they do not seem to have any trouble making a living. We try to instill into our students not only a thorough knowledge of the Word of God and spiritual zeal but also depth of character and a practical, down-to-the-earth, Christian philosophy of life. Our

aim is to send out from Bob Jones University well-trained, cultured, discerning, spiritual, Christian leaders; and you can have a real part in our effort here. First: You can pray for us every day—pray for the executives, and the faculty, and the students. Pray, too, that our needs will continue to be met and that we will be guided in each decision and plan we make. Second: You can keep your eyes open for the right kind of young people to be turned to Bob Jones University for their training. Third: You can invest some of the Lord's money in the work here. We would be so glad to hear from you. Thank you, and God bless you.

BOB JONES, FOUNDER
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GREENVILLE, S. C.

(Advertisement)

Some Mistakes Of Dr. Carnell

By Thomas H. Price
Assistant Professor of Philosophy
Los Angeles Baptist Theological Seminary

Recently there came into my hands a little book entitled *The Case for Orthodox Theology*, by Edward John Carnell of Fuller Theological Seminary.

It is well known by now in Evangelical circles that the author of this book has apparently gone out of his way to heap ridicule upon a group of people who hold the orthodox view in theology, but who differ with him over the matter of separation from apostasy. While there are references to the subject scattered throughout the book, for the most part the main attack occurs in chapter eight, headed "Perils." It turns out that the "perils" to orthodoxy are, in Dr. Carnell's view, the people who have separated from apostasy.

Dr. Carnell Caricatures Fundamentalists

A disturbing thing about this book is Dr. Carnell's use of emotionally charged stereotypes. His supposed picture of the fundamentalist is actually a caricature. I do not know of a single fundamentalist who possesses even half of the presumed characteristics which are described in this book. What has happened is that Dr. Carnell has taken isolated instances and has combined them into a composite picture which is awesome indeed. To use an expression which is sometimes used to criticize opinion polls which predict incorrectly, he used an inadequate and biased sample. I would tremble for the future of the church of God were the average separationist of the nature described. Fortunately for the cause of Christ, such is not the case.

But, even if it were, this would not negate the truth of the separationist's case regarding the apostasy of the church today.

Lawyers have a joke which goes, "If you haven't got a case, attack the witness." In logical circles this is known as the *argumentum ad hominem* . . . the argument against the man.

Dr. Carnell goes on at length about how fundamentalists do not believe in dancing, or in smoking, or in going to the movies. He also indicates that some of them are inconsistent when they oppose movies but are willing to have a TV in the home. It takes careful reading of the book to see that while he has great fun with these supposed idiosyncrasies and inconsistencies, he fails to establish how they bear on the basic question. The basic question is, of course, "Is there apostasy in the church, and if there is, should we separate from it?" I do not see how a fundamentalist who might confuse David's dancing before the Lord with the modern dance (though I doubt that many are that confused) necessarily is also wrong when he says that the church is apostate and that God has commanded us to separate from it.

Dr. Carnell weakened his book when he attacked the supposed morals and folkways of the fundamentalists instead of discussing the merits of their case regarding apostasy.

Overly Impressed With Evolution Claims

It is also regrettable that Dr. Carnell has not looked into all of the evidence on evolution. For instance, on page 94 he states, "The fossil history of the horse rests upon rather firmly established data." A number of commentators disagree with Dr. Carnell regarding that point. For instance, Byron C. Nelson in his book, *After Its Kind* (Augsburg Publishing House, Minneapolis), examines the evidence for the evolution of the horse (Page 74). In a statement regarding the traditional chart which purports to show the evolution of the horse he says:

A deceptive diagram. According to this drawing it appears

as if "Hyracotherium" (Eohippus), the smallest animal at the bottom, was geologically much older than Equus (our common horse), the largest animal at the top, and that therefore "Hyracotherium" is older than Equus. For all that geology proves to the contrary, both animals may have been living side by side, or at the same time in different parts of the world, since the Wasatch formation (see diagram) in which the fossils of "Hyracotherium" are found is a surface formation of the earth, found in Idaho, and the Sheridan formation in which fossils of the true horse are found is also a surface formation of the earth, found in Nebraska. Neither formation can be clearly said to be older than the other. For all that the evolutionists know about the matter, the Wasatch formation and the Sheridan formation may have been deposited at nearly the same time, not one million of years before the other as their theory requires. These things show how much the "proofs" of evolution are nothing but assumptions. Evolution is first assumed to be true: a scheme is then made up to conform to that assumption; then the scheme is used to show that evolution is true.

While on the subject of the horse, I might mention that my friend Dr. Herbert V. Hotchkiss once took a group of students to the Los Angeles County Museum to look at an arrangement of horse fossils. There they discovered that while the fossils had been arranged in a nice scale of ascending size, the horses had been inconsiderate enough to have differing numbers of ribs. Some horses "high" in the scale had more ribs than those lower, and some yet higher had fewer ribs. It looks as if some evolutionist ought to lay out an arrangement of horse fossils based on increasing, or decreasing numbers of ribs. This would tend to play hob with the theory of increasing size, of course, as well as changes in teeth, and in number of toes.

Contra Dr. Carnell's statement that the "evolution of the horse rests upon rather firmly established data" I would suggest that it seems to rest on rather shaky ground indeed.

There are a number of other points at which we could differ with Dr. Carnell. However, I believe that enough has been indicated to show that this book suffers from the author's desire to attack his Separationist brethren rather than to defend the true Orthodox faith once delivered to the Saints. For this reason I believe that the *Case for Orthodox Theology* is not an important book. If it lives it will be because it furnishes an example of fratricidal polemic, and not because of any intrinsic theological merit. I trust that those who chance to disagree with me at least will re-

"I Want the Paper on My Desk at All Times"

A very unusual letter was received yesterday from a realtor in Logan, West Virginia. He ordered some books, some subscriptions, and commented:

"I had been introduced to your paper by an associate of mine who is a devout Christian . . . However, Mr. Craddock only leaves the paper at my office two or three days and then delivers it to someone else. I want the paper on my desk at all times to read myself and for my clients to read while we are out.

"What impressed me most about your paper is on the front page in fine print, 'Opposes modernism, worldliness and formalism.' I think those words should be in bold type.

"You, Mr. Rice, are the only man I have ever read after, to my knowledge, who possessed wisdom enough to edit a paper and be simple enough to acknowledge the truth in accordance with God's

Word."

And at the bottom of this realtor's letter he said: "I do not want to attempt to deceive you. I am not a Christian . . ."

Yes, THE SWORD is read by the unsaved as well as the saved. Please join us in earnest prayer for this dear man's salvation. We will be writing him, of course, giving the plan of salvation to him and urging him to accept the Lord.

Will you send the SWORD to some unsaved friends? And at the regular subscription rate of \$3.00 per year, two years for \$5.00, you may count the subscriptions as orders or gifts, to get the extra premiums offered when you send \$5.00 or more.

Address the Sword of the Lord, Box 420, Wheaton, Illinois. THIS IS LAST CALL FOR LETTER MONTH!

Come and Help

Many workers are needed during the working conferences at the Bill Rice Ranch near Murfreesboro, Tennessee, this summer. Working weeks are June 5-25. "Cotton" Nelms, pastor of the Temple Heights Baptist Church, Tampa, Florida, will be speaking daily June 12-18, and Evangelist Walt Handford, assistant editor of THE SWORD OF THE LORD, will be speaking daily the week of June 19-25. There will be messages to challenge hearts and lives, great blessing for the whole family.

Workers are especially needed to help finish construction on a metal hotel building and on a modern motel building. All kinds of workers, skilled and unskilled, are needed.

During the working weeks the morning hours are spent working

on the buildings. During the afternoon there is one service and the rest of the time is devoted to recreation. There is one preaching service in the evening also.

Men may bring their families if they come to work. Those over twelve pay only \$4.00 per week and work four hours daily. Those under twelve pay only \$1.50 per day. Lodging is in duplex cabins with facilities nearby. (Additional charge for hotel or motel.) Those over twelve who do not work pay regular rates. Boys fifteen and over may come alone.

Daily Vacation Bible School is conducted each morning for children under twelve. For further information write or call Dr. Bill Rice, Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee.

One Shall Be Taken . . .

Dr. Gordon used to tell of two girls, sisters, who lay down to sleep one night in the same bed; the one, a Christian; the other, a scoffer. The Christian girl had just come from a religious service in which the preacher had quoted that phrase, "One shall be taken and the other left," and had solemnly warned his hearers of the coming of the Lord. Her heart was so filled with concern for her sister that she could not sleep. She told her of the sermon and her feelings and earnestly begged her to think of her soul's salvation. But she was only met with jests and rebuffs, and soon the thoughtless girl was fast asleep. The other could only weep and pray in agony until at last she was so distressed that she rose from her bed and stealing into an adjoining room, she fell upon her face and poured out her heart in sobs and prayers for the salvation of her sister.

After a while the sleeper awoke, and missing her sister from her side, suddenly remembered the

brain from suggesting that I am unable to read the English language.

Radio Preachers

Get some of Dr. Rice's helpful pamphlets to use as gifts through your broadcast. When ordered in lots of 100 or more, the cost to you will be very small. Samples are available. Fill out the blank below for a complete catalogue of some 60 different, colorful, scriptural pamphlets, and quantity price. Send it to: PAMPHLETS—Box 420—Wheaton, Illinois.

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**Editor Jealous?
Is His Daughter's
Column Getting More
Popular Than
"Editor's Notes"?**

By Viola Walden

The Sword of the Lord employees read THE SWORD OF THE LORD! They have to—and fill out a report each month. THE SWORD monthly report reads:

THIS REPORT IS DUE THE FIRST TUESDAY (at 8:15 a.m.) OF NEXT MONTH. This month I read: (nearly all) (three fourths) (one half) (one fourth) (very little) Please underline the proper amount.

_____ is my favorite sermon this month because _____

Of this month's promotional articles and regular features, I cast my vote for _____ because _____

This month I wish to offer the following suggestions and personal testimony about this work for Christ: _____

Please send subscriptions to the following names and inform them that I am the donor: _____

The most interesting report is recognized and a prize given each month. These reports are digested and sent to Dr. Rice.

A good many Sword employees report "From My Kitchen Window" (by Dr. Rice's daughter Jessie Sandberg) is read before "The Editor's Notes." So there has been a little feud going on between father and daughter. In other words, the editor just doesn't like "From My Kitchen Window" to be read before "The Editor's Notes"! When Jessie brings her column in to her dad, I hear all kinds of threats being made on her life; or to make it more concrete, on her column.

But I have noticed most of you faithful Sword readers tell the editor that you read his "Editor's Notes" first. And that, I am sure, helps his feelings.

Today I have read hundreds of letters and they have been blessed. Won't the editor have a "ball" when he gets back to his office and can read them also!

And here is a little hint: Do mention "Editor's Notes" when you write! And even if you do read "From My Kitchen Window" first, please keep it a secret! No telling what might happen to Jessie's column, or Jessie, if it becomes more popular than "Editor's Notes"!

Keep on Praying

Just keep on praying "Till light breaks through!"

The Lord will answer, will answer you, God keeps His promise, His Word is true—

Just keep on praying "Till light breaks through!"

New Hope
for millions of
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refugees

Learn about the world's busiest refugee center (Berlin), where a combination gospel and food distribution plan is winning many to Christ. Daily meetings with children, young people, and adults are producing eternal results. More missionaries now ready, tons of food being distributed. For an up-to-the-minute report ... write to Paul B. Peterson, president... EASTERN EUROPEAN MISSION 164 N. Euclid Avenue Pasadena, Calif.

ACCORDION PRICES SMASHED!

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FREE Color Catalog

Forever Lost

(Continued from page 1)

reason to say that concerning some who read this message? "Don't pray for them, for her, for him." "They are tied up to their idols, leave them alone."

That woman is joined up forever with her filth. That man is tied to his godless companions and evil habits. Let them have what they desire and regret their decision forever and forever.

Jesus and Herod

Do you remember that the Lord in that hour of solemn judgment stood at the bar of Herod? Herod asked the Saviour questions and sought answers. Herod had been brought to the place of *conviction*, under the sledge-hammer blows of a fearless preacher. Herod had been mightily moved under the searching sermons of John the Baptist. Then, as always, came the crisis when his choice had to be made. Finally the *consequences* followed. That is always the order, the spiritual sequence. It is first *CONVICTION*, followed by a *CRISIS*, then finally the inevitable *CONSEQUENCES*. Now Jesus stands before Herod and the Saviour is as silent as the Sphinx. Christ wouldn't even speak to Herod. Herod had heard John and had been much moved, strongly stirred, caused to be convicted. He had his chance and missed it and now Christ refuses even to speak to him.

God pity the man who has come to that critical place. It is serious and sad if the Saviour is silent toward a sinner. Perhaps in the past He had spoken tenderly, winsomely, and doubtless repeatedly. Now He doesn't speak any more. Don't permit yourself to come to the place where God leaves you alone to wallow in your worldliness and settle in your sin. They shall seek me diligently BUT SHALL NOT FIND ME (John 7:34).

In Proverbs 1:28-31 we find another similar statement which is just as startling. "Then shall they call upon me, BUT I WILL NOT ANSWER [for] . . . that they hated knowledge, and did not choose the fear of the Lord: THEREFORE SHALL THEY EAT OF THE FRUIT OF THEIR OWN WAY. For that they hated knowledge and did not choose the fear of the Lord. For they would have none of my counsel. They despised all my reproof. Therefore shall they eat of the fruit of their own way, and they shall be filled with their own devices."

Comment on a passage like that is almost unnecessary. They hated God's truth. They set at naught God's word. They despised the Lord and repudiated His ways. They sowed their seed and reaped their own harvest. In Romans, chapter 1, in the second half of the chapter, several times you will read arresting statements like this: "God gave them up," or "God gave them over."

In John 12:39 we read this: "Therefore they COULD NOT BELIEVE." Why could they not believe? We find the answer, as we often do, in the context. In verse 37 it says, 'But though he had done so many mighty signs among them THEY WOULD NOT BELIEVE.' First they WOULD NOT, later they COULD NOT. They had witnessed repeated proofs of His person and His power. You can never separate the PERSON AND WORK of Christ. By WORD and by WORK, by His SAYINGS and His SIGNS He presented infallible proofs. But they closed their eyes wilfully to the evidences. They WOULD not and at last they COULD not believe.

In Hebrews 12:1 we are warned of "the sin that doth so easily beset." It is the sin of unbelief. It stands in strong contrast to those many and striking illustrations of faith found in the previous chapter. This is largely a word to the saints but it has application to sinners as well. BEWARE OF THE SIN OF UNBELIEF. It is the most subtle sin. Watch out for spiritual stubbornness. Close your eyes to spiritual facts and the moment will come when truth will be beyond recognition. Keep on saying no to the Saviour and the hour approaches when hope will fade forever, and all

ability to ever say yes will be gone.

By crossing a field every day in the same path you will hammer down the once resilient soil until it is hard like a rock. Your habit will hammer it hard until the pathway is like a stubborn rock. So by repeated acts of unbelief and spiritual stubbornness the soil of the soul is turned to rock-like cement.

This Is a Law of Nature

Bandage your eyes, and vision will vanish. Plug your ears, and you kill the auditory nerve. It is said that Indian fakirs and so-called holy men have held their arms aloft so long that they have become atrophied. When they would get them down, they cannot. If you will not, the hour approaches when you cannot.

Frustate the Holy Spirit, close your eyes to gospel truth, shut your ears to earnest preaching, and the time will come when all capacity to follow Christ has fled. Habit hardens and age fossilizes.

Sow a thought and reap an act.

Sow an act and reap a habit.

Sow a habit and reap a character.

Sow a character and reap a destiny.

The very fact that it is best early in life to seek the Lord proves the point. The vast majority of all the decisions for Christ are made in the morning of life. If you are in middle life the expectation of salvation is growing more and more remote. Your chances are ever receding. Your hopes of Heaven are lessening. Your prospects of salvation are growing more dim and grim with every setting sun. The mathematical chance of an old person getting converted are exceedingly slim. It is only one chance in thousands. Delay is dangerous. It is perilous to procrastinate. Old age is blessed if it be found treading the paths of righteousness. Sad old age if there is no Saviour there. The Devil has no happy old men.

The age'd sinner will not turn
His heart so hard he cannot mourn;
Much harder than a flinty rock,
He will not turn though Jesus knock.
Tis awful, awful, awful.

Somewhere I have read of a man in Scotland who gathered eagle's eggs and their young for a livelihood. One day he was hanging over the side of a cliff seeking trophies. As he glanced up he noticed that at the top the jagged edge of the rock was slowly but surely severing the rope that held him. As he realized what was happening, he knew he had but a few moments to spare and must make the best of them. He began to climb, hand over hand, until he was above the place being severed. He had fought back on top. He had conquered and was safe but his nerves were shattered as the rope was severed.

My friend, God's Gospel and the Holy Spirit are the lifeline let down from above. Every time you say a stubborn "NO!" to the pleading of God's Spirit, every time you harden your heart when you listen to a gospel broadcast, you cut another strand of the precious rope of redemptive hope. The hour fast approaches when you will have given your final refusal and fall forever into the black abyss of despair.

Lo! on a narrow neck of land,
Twixt two unbounded seas I stand
Yet how insensible.
A point of time, a moment's space,
Removes me to yon heavenly place,
Or shuts me up in Hell.

We are warned, "Quench not the Holy Spirit" (I Thess. 5:19). Did you ever wonder how some men and women can go on living like base beasts, like dogs? Did you ever wonder why the truth of Christ makes little or no impression? They are sinners left alone. They have driven Christ from their doorstep. That is why Christ said, 'Cast not thy pearls before swine' (Matt. 7:6); 'Shake off the dust of your feet' (Matt. 10:14).

Some men think it is smart and manly to repress their feeling, stiffen their neck, and harden their heart against God's pleadings. They drive back the repentant tear. If they continue, the hour will come when they may



Dr. Walter Hughes

offer a fortune for a tear and offer it in vain. They will have forever destroyed their tear glands and dried the ducts.

Some People, Prone to Procrastinate, Think They Can Come to Christ Whenever They Desire

It is the Devil's delusion, a satanic snare. No man can make a convenience of Christ, a toy of the Gospel. "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day" (John 6:44). My unsaved friend, can you feel the tug of the truth? Do you sense that the Father's hand is tugging on your heartstrings? If you do, yield to his tender tugging. Come to Him and come without delay. He may cease to tug tomorrow. He may quit calling to you tonight.

There is a time, we know not when;
A place we know not where;
That seals the destiny of men,
For glory or despair.

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1).

In Isaiah we have another warning. "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). Evidently He is not always near, cannot always be found, does not call constantly.

Christ said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, AND SHALL NOT BE ABLE" (Luke 13:24). Why will they not be able? The Master answers our question and gives the reason in the next verse. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are" (vs. 25). "To day if ye will hear his voice, Harden not your heart" (Ps. 95:7, 8). The great poet Lord Alfred Tennyson, taking Luke 13:24, 25 as his inspiration, has expressed the vivid truth of the doom of delay.

Late, late, so late! and dark the night
and chill!
Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now.

No light, so late! and dark and chill the night!

O let us in, that we may find the light!
Too late, too late! ye cannot enter now.

Have we not heard the Bridegroom is so sweet?

O let us in, though late, to kiss His feet!
Too late, too late! YE CANNOT ENTER NOW.

I have stood on the site and looked out over the fields where the historic Battle of Waterloo was fought. The famous battlefields are not far from Brussels, Belgium. Early in the engagement the great Napoleon was sitting in his tent in dejection. Much of his army had been repulsed and as yet he did not know how the fortunes of the day would end. Suddenly an orderly ran into his tent and cried, "Cheer up, Sire! You have gained the victory!"

"Yes," answered Napoleon, "I've gained the victory but another such victory will cost me my kingdom."

And some of you read and reject. You listen but thrust aside and scorn God's offer of mercy.

You refuse to yield and will not surrender. You come from a gospel service still unsaved and you say, "I didn't yield." "I won the victory!" My friend, another such seeming victory will cost you your soul and bring about bitter defeat forever.

A little later in that historic engagement, Napoleon sent column after column against the enemy under Wellington. The sun was sinking. Napoleon knew that reinforcements under the leadership of Blucher were in sight to bolster the embattled army of the Duke of Wellington. Before these should arrive to strengthen his foe, Napoleon knew that the position must be carried at once and in a final charge. He had ordered a powerful corps from across the country to come and strengthen his attacking force. The great French General felt confident of its arrival on time. He formed his reserves into an attacking column and gave the order to advance. The whole world knows the result. Napoleon was defeated and fled. Soon he signed his abdication and was banished to exile.

It is so in life as in military history. Thousands perish because their decision is delayed.

"Behold, NOW is the accepted time; behold, NOW is the day of salvation" (II Cor. 6:2).

Life is brief and death is here;
Our day is like the falling of a leaf,
The dropping of a tear.
This is no time to while away the hours,
All should be earnest in a world like ours.

She Settled It Wrong!

Richard Weaver tells how that in the southern section of England he was holding evangelistic meetings. A young school teacher, around twenty-five years of age, came to the meetings. She became greatly concerned about her spiritual need. She put up her hand for prayer and, Richard Weaver says, went into the inquiry room. Workers dealt with her but with no success. Mr. Weaver spoke to her and sought to help. Although scalding tears of conviction ran down her cheeks, she refused to yield. Just before the meetings were to conclude, Richard Weaver felt a great urge to go to her home and seek to bring her to Christ. It was late at night and he felt it might seem strange to go to her home at such a time. He could get no rest, so at last he went.

When he got to the house the girl's mother immediately answered the door in response to his knock. When she saw who was there, she said, "Mr. Weaver, this is of God. I have prayed for someone to come and help my daughter."

The preacher said, "I pleaded with that young woman until almost the dawn of a new day, but without success."

At last the girl stood up in the presence of her mother and God's servant and said, "See here! I am determined to be left alone."

Mr. Weaver said, "I opened my eyes in amazement for she stood there calm and unmoved. A few moments before she had been strongly stirred."

He continues the story by saying, "I took my hat and coat and left without even saying goodnight! I felt somehow I was in the presence of a soul's tragedy."

The girl's mother told Weaver the rest of the story.

The next morning the girl came down to breakfast and there were dark lines under her eyes. The mother said, "Mary, will you settle it? You did not sleep last night. I heard you walking in your room."

The girl answered, "Mother, how can a doomed soul sleep?"

The mother replied, "Mary, there is love. While there is life there is hope. Do not break my heart by talking as you are."

She answered, "Mother I have settled it. My destiny was settled this morning when you and Mr. Weaver were on your knees. I settled it then and I am lost."

They were sitting down to breakfast and she was taking a piece of bread. Her mother saw her hand tremble. Before she could get around the table and put her arms around her, the girl slumped lifeless to the floor.

"He that being often reproved hardeneth his neck, shall suddenly

be destroyed, and that without remedy" (Prov. 29:1).

Is Christ speaking? Then hear Him and promptly heed Him. Repent of your polluted past. Call upon Him. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For WHOSOEVER shall call upon the name of the Lord SHALL BE SAVED" (Rom. 10:12, 13).

You may not get the chance to call tomorrow.

There is a time, I know not when,
A place, I know not where,
Which marks the destiny of men
To Heaven or despair.

There is a line by us not seen,
Which crosses every path;
The hidden boundary between
God's patience and His wrath.

To cross that limit is to die,
To die, as if by stealth.
It may not pale the beaming eye,
Nor quench the glowing health.

The conscience may be still at ease,
The spirit light and gay.
That which is pleasing still may please
And care be thrust away.

But on that forehead God hath set
Indelibly a mark,
By man unseen, for man as yet
Is blind and in the dark.

And still the doomed man's path
below
May bloom like Eden bloomed.
He did not, does not, will not
know,
Nor feel that he is doomed.

(Continued on page 6)

Fresh Air Camp With A Goal

The Scott Mission will accommodate over 200 mothers and children during July and August on a 96 acre farm at Caledon, Ontario. For many underprivileged souls it will be the first contact with Christian life and love. We seek to present a testimony that challenges both Jew and Gentile—the message of salvation and redemption, peace and goodwill. A Jewish lady in Detroit sent us \$10.00 so that others can enjoy camp. In an enclosed note she said, "Dear Mr. Zeidman: I still remember the hymns, choruses and Bible stories I learned at Fresh Air Camp and I am now teaching them to my three youngsters. A. G."

At last the girl stood up in the presence of her mother and God's servant and said, "See here! I am determined to be left alone."

Mr. Weaver said, "I opened my eyes in amazement for she stood there calm and unmoved. A few moments before she had been strongly stirred."

He continues the story by saying, "I took my hat and coat and left without even saying goodnight! I felt somehow I was in the presence of a soul's tragedy."

The girl's mother told Weaver the rest of the story.

The next morning the girl came down to breakfast and there were dark lines under her eyes. The mother said, "Mary, will you settle it? You did not sleep last night. I heard you walking in your room."

The girl answered, "Mother, how can a doomed soul sleep?"

The mother replied, "Mary, there is love. While there is life there is hope. Do not break my heart by talking as you are."

She answered, "Mother I have settled it. My destiny was settled this morning when you and Mr. Weaver were on your knees. I settled it then and I am lost."

They were sitting down to breakfast and she was taking a piece of bread. Her mother saw her hand tremble. Before she could get around the table and put her arms around her, the girl slumped lifeless to the floor.

"He that being often reproved hardeneth his neck, shall suddenly

THE SCOTT MISSION, INC.
502 Spadina Avenue

Toronto 4, Ontario

Rev. M. Zeidman
Executive Director

Rev. A. Zeidman
Managing Director

Making Sermons

By Evangelist John R. Rice

(A young minister's question, "How do you go about preparing sermons?" led to the personal letter here printed, with the hope it may be suggestive.)

I do not have much time to describe how I go about making sermons. However, in general, I start one of two ways. The first way is when I feel a special need among people then I begin to search the Scriptures and find everything I can on that subject and pray the Lord to settle my mind on some Scripture that will fit. The second way is, I begin with the Scripture and prayerfully examine all it has to say and try to preach on the main thought in a certain passage of probably several verses.

A specially fine way for a beginner to preach is in one or two verses, simply dividing up the Scripture, and preaching according to the outline the verse gives itself. For instance, Psalm 126:6 can be divided up as follows:

1. "He that goeth forth" or the "Go" in soul-winning.
2. "And weepeth," the broken heart in soul-winning.
3. "Bearing precious seed," or the Word of God in soul-winning.
4. "Shall doubtless come again . . . bringing his sheaves with him," or the certainty of results when you go God's way.
5. "Come again with rejoicing" or the soul-winner's joy and reward.

You can make a fine sermon on the outline which God gives. Another verse that lends itself easily to preaching is Isaiah 53:6. You can divide it under three main heads:

- I. The universal fact of sin, "All we like sheep have gone astray."
 - a. All
 - b. Like sheep
- II. The nature of sin, self-will, rebellion. "We have turned every one to his own way."
- III. Christ paid for all of our sins, "The Lord hath laid on him the iniquity of us all."

Show there that the only chance for wilful and depraved sinners is that someone should pay for our sins.

Another simple verse that divides itself up well for preaching for a beginner is Psalm 116:8 which says: "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." You could call the sermon **SALVATION FROM SIN**.

- I. Saved from the penalty of sin, eternal death and Hell. "Thou hast delivered my soul from death."
- II. Saved from the sorrow of sin, "Mine eyes from tears."

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III. Saved daily from the power of sin. "My feet from falling." You can divide Romans 6:23 up the same way. Try it and see.

The main thing is to preach just what is in the Scripture. Then in every case, find other Scriptures throughout the Bible to prove the point, and then before you leave that point, you had better illustrate it well. Illustrations from the Bible and from your own experience are better than any others.

Nothing has weight like the Bible itself. Use many Scriptures. But depend not on just the letter, but meditate and pray over them until they bless your own heart, until you are profoundly moved. If God does not move your heart, then you cannot move others.

It is well to write out your outline in full. Sometimes it would pay you to make several pages in preparation. But when you go to speak, you should have your material so well in mind that you would only need to follow the thing you could put on a half page of paper, I think.

And as the Holy Spirit leads, feel free to leave your notes or to cut off short if they are leading you to speak too long. Later you will learn to follow them more carefully. But do not grieve the Spirit nor quench Him. Let Him have His way, and press for results for God.

I suggest that you just live with the Bible—read, read, read, meditate and pray. Get a concordance and find everything in the Bible on the subject you are studying.

I thank you for your letter and hope these suggestions will be helpful.

16 Protest Views of Speaker on Furman Program

By GIL ROWLAND

Feb. 10, 1961—Sixteen local Southern Baptists have protested against the views of one of the leaders of the Furman University Religious Emphasis Week which ended yesterday.

They signed a petition protesting "that a professor of the Southern Baptist Seminary, Dr. E. C. Rust, who allows that the Virgin Birth and Resurrection of Jesus are to be classified as a 'myth,' is permitted to teach at that seminary and is given a prominent part on the Religious Emphasis program at Furman University this week."

"We further protest Cooperative Program funds being used to allow such teaching as will undermine the foundations of our historic Baptist faith and we call upon our fellow laymen throughout the South to unite with us in proposing such anti-Christian teaching."

The petition was made in the name of "We, Southern Baptist laymen, who have loyally supported the program of the Southern Baptist Convention and who are residents of Greenville, S. C., where the Southern Baptist Theological Seminary had its birth."

A copy of the petition was sent to *The Greenville News*, a copy to the Southern Baptist Seminary and a copy to the trustees of Furman University.

Charles H. Lawton, 28 Oak View Drive, said the description of Dr. Rust's views was taken from his book, *Nature and Man in Biblical Thought*.

All the signers are members of local Southern Baptist churches, according to Mr. Lawton.

He said the names on The News' copy were taken from the original signed copy which is in his possession.

In addition to Charles H. Lawton, the signers are R. E. Hindman, Mrs. R. E. Hindman, Mrs. R. L. Owens, James B. Foy, Mrs. James B. Foy, Carl Baker, Charles N. Mobley, Robert L. McPherson, F. A. Lawton, Clarence C. Cox, Clyde E. Ellison, T. O. Lawton, Mrs. Charles Lawton, and Mrs. Clyde E. Ellison.

—*Greenville News*,
 Greenville, S. C.

Forever Lost

(Continued from page 5)

He feels, he sees that all is well, His every fear is calmed. He lives, he dies, he wakes in Hell, Not only doomed, but damned.

Oh, where is that mysterious bourn, By which each path is crossed, Beyond which God Himself hath sworn

That he who goes is lost?

How long may man go on in sin, How long will God forbear? Where does hope end, and where begin

The confines of despair?

One answer from those skies is sent,

"Ye who from God depart, While it is called today, repent, And harden not your heart."

My unsaved friend! respond this very hour to the Holy Spirit's tender pleading. Delay is dangerous. Delay can be deadly. If you are conscious that Christ the Saviour is now knocking at your heart's door, arise and let Him in. He knocks now. He may not knock again. He died at Calvary to save you. He rose that you might be forever justified. That hand that tenderly and so patiently knocks was wounded on the cross for you. Lift the latch of your now locked door and let the Lord come in. "Behold, I stand at the door, and knock: if ANY MAN hear my voice, and OPEN THE DOOR, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Admit Him, for the human breast,
 Ne'er entertained so kind a Guest;
 Admit Him, e'er His anger burn,
 Ere He depart, and ne'er return.

But You Can Be Saved Today!

You have read the sermon by our brother, Dr. Walter Hughes, an earnest exhortation that God has said, "My spirit shall not always strive with man." If you delay, if you continue to reject the Lord Jesus, then the time may come when your heart will be hardened, and the Holy Spirit will call no more, when you cannot be

That Scot!

By Viola Walden

The author of *Shall the Church Escape the Great Tribulation?* is a man you really ought to know. He used to live in Wheaton, was a member of the same church we were members of. I was in his wife's Sunday School class. She is such a mild-mannered, wonderfully helpful helpmeet, I have often wondered how she puts up with this "character"!

He used to bring to the office sermons for THE SWORD OF THE LORD, saying it was another "shot in the arm," assuring us of wider circulation, etc.

Despite his being a Scot, we always enjoy correspondence with him. The other day I received from him the following note:

"No, I can't use American post cards as you say, but my mother said the next best thing is to use their note paper and save your own! I am so glad that I was able to arrange for my mother to be in Scotland when I was born!"

"Am deluged with mail appreciative of prophetic series. Always suspected I was great, as well as humble, now I know it!"

Along with his humor, he is a tremendous preacher, and I am sure all of you have been blessed and helped by his recent series in THE SWORD OF THE LORD.

Did you know that you can get a copy of that series in book form by ordering \$5.00 worth from the Sword, or sending a gift of that amount or more? Of course, you must ask for the book in order to get it, since you have a choice of either his book, *Will the Church Escape the Great Tribulation?* or *Revival Specials*.

WMPO in Middleport, Ohio, carries the VOICE OF REVIVAL broadcast at 11:15 AM Sundays. You will find this station at 1390 kc.

saved. Oh then, in Jesus' name, turn to Him today and trust Him for forgiveness.

The promise is plain. Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). Now if, in your heart, you turn from sin and turn to Jesus, depending on Him for forgiveness, you can be saved. And oh, surely every poor sinner ought to turn at once. The first time you know you are a sinner, you should repent. The first time you realize you are lost, you should ask God for mercy and pardon and receive it through trusting Christ.

If you will here and now take Christ as your own personal Saviour, and stop the sin of rejection, the sin of delay with its danger and waste, I beg you, first, in your heart honestly turn to Christ and trust Him. Then sign the decision form below, copy it in a letter and mail it to the editor of THE SWORD at once.

Evangelist John R. Rice, Editor
 THE SWORD OF THE LORD
 Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Walter Hughes' remarkable sermon, "Alive and Yet Forever Lost." I know that I am a poor sinner who needs forgiveness and mercy. I realize that it is sinful and wicked to reject Christ, to delay salvation. God's Word says it is dangerous and wrong to postpone salvation. So here and now, in my heart, I turn from my sin and I ask Jesus Christ to forgive me. This moment

I turn my case over to Jesus, I trust Him to forgive me; I depend on Him to change my heart and save my soul as He promised to do. By signing this statement, I am claiming Christ as my own personal Saviour and I will set out to live for Him today. Please tell Brother Hughes that I have taken Christ as my Saviour. And please send me a letter of counsel and encouragement in the Christian life.

Signed _____

Address _____

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You will welcome the information that no Home is supported by The Everett Swanson Evangelistic Association, Inc., until it is truly Christian as to superintendent, entire staff and regular practice of prayers and Bible teaching, hymn-singing, etc. Children in our Homes are being brought up with the intent that they will be future Christian leaders in Korea.

TWO GOD MAY USE

One of these is little Choi Mi Ok, No. P-1, above. She has been given a birth date of June 26 and will be five years old this month. Nothing is known of her past life. She was picked up and brought to our Orphanage by the city authorities in January, 1960. She is a lovely child and her name means "beautiful-like gem." Another prospective future Christian leader is Kim Jong Kyung, No. P-10. Both of her parents were killed during the Korean War by one of our bombers. Relatives cared for her a short time and then she was forced to go out and beg for a living. Finally she came to our Jinjoo Christian Orphanage. We are proud of her.

New sponsors are desperately needed to care for the orphans pictured here and many more hungry, desolate children wandering the streets. Won't you be "Mommie or Daddie" to one such? PHONE OR WRITE NOW!

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Divine Healing

(Continued from page 1)

he has a headache or a little pain of some kind, but when he is really sick). The Greek word rendered "sick" means literally "without strength," but it, with its derivatives, is used of sickness over and over again in the New Testament. However, it stands for every serious sickness that deprives one of his strength. The implication of the context here is of one so sick that he cannot get out, but must send for the elders to come to him. What is he to do? "Let him call for (literally, call to him) the elders of the church."

It does not say for those who make a hobby of Divine Healing to go without invitation to see him and insist upon his accepting Divine Healing and reproaching him if he does not. No, the sick man must take the initiative; the sending begins with him.

Note also for whom he is to send, "the elders of the church." He is not to send for some self-appointed busybody who goes about with a little bottle of oil to be used in his loudly advertised "ministry of healing" to which he has been called, or fancies he has been called. He is not to send for some woman who is peculiarly gifted in prayer, or who thinks she is, and who has peculiarly psychological or magnetic or hypnotic personality. He is not to send for any man or woman or group of such. No, he is to "call for the elders . . ." The word is always masculine.

He is not to "attend meetings for three days" (or three hours, or three minutes) to get under the spell of psychological influences that are akin to Coueistic auto-suggestive therapeutic influences. He is not to be brought into the mesmeric atmosphere of a meeting where there is skillfully-planned, highly emotional music and swaying of the body and passings of the hand and shouts of hallelujahs that excite the imagination and thrill the body. No, he is to "call for the elders of the church, and let them pray over him" in the calm and quiet of the home, and "the prayer" of (Spirit-given) faith is to "save him that is sick" and not intense carnal excitement to temporarily galvanize him into brief activities; from which there is an appalling reaction, often leaving the poor victim of the religious charlatan worse than ever, and not infrequently sending him to the insane asylum or the cemetery.

(The writer knows personally of some heartbreaking incidents of this kind under two of the most widely advertised healers of this present day, who have been drawing thousands to their weird and hypnotic gatherings. Listening to the story of a friend, a broken-hearted sister whose brother, a consecrated Baptist minister, had been lured to these meetings and had been "healed," and whose healing had been loudly heralded, but who died in a sanitarium a few days later, a raving maniac, was one of the factors that led to the publishing of this article.)

What the Elders Are to Do in Healing Prayer

Note in the second place what the elders are to do. They are "to pray over him, anointing him with oil in the name of the Lord," or more exactly rendered, they are to "pray over him, having anointed him with oil in the name of the Lord." The anointing with oil comes first and then the prayer; anointing precedes the prayer.

(1) What is the meaning and purpose of the anointing with oil? Many tell us that anointing with oil was a common and practically the only medical practice known in those days, and the anointing with oil was rubbing the man with healing oil. In other words, the elders were to use the best medical skill that they had and then pray. But in what these would-be expositors of the Word say they draw entirely on their imagination for their history. There was a very extensive system of doctoring known and practiced in that day, and moreover the Greek word translated "anointing" (or in the more accurate translation, "having anointed") is the word used in the Septuagint of Jacob's anointing

the pillar with oil, which he did by pouring oil upon it. (See Gen. 31:13. Cf. Gen. 28:18).

What, then, does the anointing mean? Turn to Leviticus 8:10-12, and you get God's answer to the question, "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them," that is, he set them apart for God. The anointing was an act of dedication or consecration. "He sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, and the laver and its base, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." It is very evident from these verses, and would be equally evident from many others if we had time to quote them, that anointing "with oil in the name of the Lord" was an act of dedication and consecration, implying on the part of the one anointed a full surrender to God of his hands to work for Him and for Him alone; of his feet to walk for Him and Him alone; his eyes to see; his lips to speak; his ears to hear for Him and for Him alone; and his whole body to be the temple of the Holy Spirit.

And the oil itself was a symbol of the Holy Spirit in His healing power. (Compare Acts 10:38.) The Holy Spirit is the One who does the healing, if it really is Divine healing. In Romans 8:11 we read, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." Now that refers, as the text itself and the context (vs. 20-23) clearly prove, to the future resurrection of our body by the Holy Spirit, and not to our present healing; but nevertheless, it shows the quickening, i. e., life-giving power of the Holy Spirit in our physical bodies.

(2) Having anointed the sick man with oil, the elders were to do a second thing, "pray over him," pray for his physical healing. It is said by some that the Epistle of James was written to Jewish believers, and therefore it does not apply to Gentile believers. But God in His Word very definitely tells us that what applies to Jewish believers applies to Gentile believers, that "in Christ Jesus" "there can be neither Jew nor Greek" (Gal. 3:28). This splitting up of the New Testament and giving one part to Gentile Christians and another part to Jewish Christians, has absolutely no warrant in the Word of God, in fact, is against its plain teaching.

There are some who would take away from us Gentiles pretty much all of the New Testament except the latter Epistles of Paul, but they are riding a hobby for which there is no warrant whatever in the Bible itself. They are not "rightly dividing the Word," they are mutilating the Word, and stealing from the greater part of God's children what really belongs to them.

Only the "Prayer of Faith" Shall Save the Sick

Note, in the third place, what the result of the prayer will be when the anointing has been real and the person prayed for has really made a full surrender of himself to God. "The prayer of faith shall save him that is sick." Does this teach that everyone anointed and for whom the elders pray will get well? It means just what it says and notice just what it really does say, "The prayer of faith shall save him that is sick." In many instances the elders may not be given faith. Are they to blame for not having faith? Not necessarily. Is the sick one to blame for not having faith? Not necessarily. It is not always the will of God to heal His sick children, even some of the ripest saints, when they are sick. The fanatical teaching so common today, that if any child of God is sick, it is conclusive proof that he has sinned, or is out of communion with God in some way, is utterly unscriptural, indeed it is plainly anti-scriptural.

In II Kings 13:14 we read, "Elisha was fallen sick of the sickness whereof he died." Was Elisha, then, out of communion with God at this time? Read the story for yourself and you will find that he was particularly

intimate in communion with God at that very time, and that on that dying bed he made one of the most remarkable prophecies of his entire life and that he was speaking as the especially chosen mouthpiece of God, even while "sick of the sickness whereof he died."

Paul left Trophimus at Miletus sick (II Tim. 4:20). Paul seemed to need his companionship and Paul was a mighty man of prayer, but his prayer had not availed as yet to raise Trophimus up. In Philippians 2:27 we read that Epaphroditus "was sick nigh unto death." Had Epaphroditus sinned or gotten out of communion with God? And was it because of his sin that he was so sick? No, we are distinctly told in the immediate context that it was because of his devotion to the work of Christ that he "came nigh unto death" (Phil 2:30). Epaphroditus was healed in time in answer to Paul's prayer, but his sickness was not because of sin or because he was out of communion with God, and he was not healed immediately, as all who came to Jesus when He was here on earth were.

We see, then, that oftentimes the lack of faith is not from any fault of the elders, nor from any fault of the sick one, but because of the will of God that in this particular instance (for some good reason known to Himself, and that He does not see fit to reveal to us) the sick one should not be healed.

In many instances, however, the lack of faith is the fault of the praying elders or the fault of the sick man. In the latter instance there is some unjudged sin or some lesson that the sick one has not as yet learned. The antecedent probability in any given case is in favor of healing; for health is the general will of God for His people. But one may need a "stake in the flesh," "a messenger of Satan," just as the Apostle Paul needed it, to keep him humble. In such cases no amount of praying, nor of anointing either for that matter, will bring healing. In such a case the physical infirmity, the "stake in the flesh," is indeed the "messenger of Satan" (sickness belongs to Satan's realm); nevertheless it is allowed by God, it is His gift, with the gracious purpose of keeping the sick one humble in the midst of many revelations. (Study carefully the entire passage, II Cor. 12:7-9). But healing is to be expected. Paul himself expected healing in his own case until God definitely revealed it to him that it was not His will in that particular instance.

But God Does Often Heal in Answer to Prayer

How often God has given to me faith as I have prayed for some sick one, and healing immediately, complete and wonderful has followed. When I was Superintendent of City Missions in Minneapolis, I found on my desk one day a request to go to a home three miles distant. The people were unknown to me. Upon reaching the home I learned that they were French, and had been Roman Catholics, but the husband and wife had been converted, though many of their relatives were still Roman Catholics. I learned that the woman had been sick for four years and had had nine different physicians, none of whom could help her. She was helpless. She could move her hands, but she had to be lifted upon a sheet when they made the bed.

I sat down by the sick-bed and asked the woman what she wished me to do. She replied that she wished me to pray that she might be healed. One of her Roman Catholic relatives, who sat by a window in the same room, said, "If she is healed, we will all become Protestants." I read to the sick woman this very passage that we are expounding, James 5:14, 15. Then I asked her, "Do you believe God will heal you?"

She replied that she believed that He could heal her.

"But," I said, "do you believe that He will heal you?"

And after reading her various promises from the Word she said she believed that He would. I then explained to her very fully the meaning of the anointing and that on her part it meant a full surrender to God of all her physical

powers. Then I knelt by her bedside and, "having anointed her with oil in the name of the Lord," I prayed that God would come in with the healing power of His Holy Spirit and restore her to perfect health then and there. As I prayed, God gave me faith that He heard my prayer. I prayed "the prayer of faith," and as I arose I said to the woman, "I expect you as soon as I am gone to get up and go about your work." I went from that home with the full assurance that God had answered my prayer.

The night of the day following, before our evening meeting, I said to one of my missionaries, "Polly, you are going to hear something tonight." I was sure someone would come down from the neighborhood and say that the sick woman was well. And, sure enough, when the meeting was opened for testimony, a neighbor of this woman arose and said that God had completely healed the woman, and that immediately after my departure she did get up, dress and go out for a call. And the following Sunday she was down to our services, three miles away. And she remained a strong, healthy woman as long as I remained in Minneapolis. Afterwards they went South and I lost track of her.

But many years later, when I was holding meetings in Los Angeles, in a tabernacle that was erected for me by the churches of that city, down on the corner of Seventh and Los Angeles Streets, I told this story one afternoon in speaking on the subject of prayer. A man sprang up in the audience and said, "Mr. Torrey, that was my wife. We are living in Los Angeles now, and my wife is a well-woman." They are still living in Los Angeles, and she has been a well woman from that day, about thirty-five years ago, until this day.

Take another illustration. There was an M. E. minister up in Dakota who had a child who was improperly formed. There was some defect in her backbone so that the little child was bent together and the abdomen protruded, causing constant pain, and the child could not sleep. The parents brought the child to Minneapolis to see what specialists could do, but the specialists told them that there was no hope for the child, that they might put her in a plaster cast so that she might live, deformed, not longer than two or three years. Though the parents were Methodists, they were so desirous for the health of their child that they tried Christian Science, but found no help in that system of error.

Then the minister said to his wife, "Let us take her to Brother Torrey." They brought her over to my house, a little child of about two years of age, terribly misshapen and greatly suffering. I took the child in my arms and prayed for her. God gave the necessary faith and the child was healed. Relief came immediately. That night she slept normally for the first time, even the defective part of her body was made right.

Something like eighteen years later I was holding meetings in Petoskey, Michigan. In one of the afternoon meetings, a Methodist minister from one of the neighboring towns came in. He got up in the meeting and told this story, saying he was the father of that daughter and that she was completely healed and a candidate for the foreign mission field. She herself came in a few days later, a beautiful, perfectly formed young woman. She was in our auditorium in Los Angeles at our Sunday morning services a few weeks ago.

There is no need that I multiply instances, though I could multiply them almost without limit. The teaching of this verse is not merely the teaching of the Word of God—that of itself would be sufficient—but I know in my own personal experience that the promise of this verse holds for the present day.

It Is the Faith of Church Elders, When God Sees Fit to Give It, That "Saves the Sick"

Note whose faith it is that prevails and brings the healing. Is it the faith of the sick man or the faith of "the elders" "who pray?" Read the verse again and

you will see, "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the *prayer of faith* shall save him that is sick." As it is "the *prayer of faith*" that saves the sick, and it is the elders who do the praying, it is evident that it is the elders' faith, not the sick man's faith, that brings the healing. Sometimes as I have prayed God has given me clearest assurance of His will and I have known my prayer was heard.

My first experience of this kind was during my first pastorate, more than forty years ago. As far as I can recall I had never read any books on Divine healing and had never heard much of anything about it. A young man in my congregation, a dentist, was taken very sick. His father was a member of our church. I went to the home to see and talk with the young man. But he was unconscious, in the last stages of typhoid fever. One of the leading physicians of the town sat by his bedside and told me that the crisis was past and had passed the wrong way, that there was no hope whatever of his recovery.

As I sat there an impulse came to me to kneel down and pray to God that He would heal the young man. I did this, and as I prayed a great assurance came into my heart that God had heard my prayer. I arose and said to the doctor, who was a backslider, "He will get well."

The doctor smiled and replied, "Well, Mr. Torrey, that is all very

(Continued on page 8)

And After

ARMAGEDDON

... What?

Armageddon may be even now on the horizon. Read carefully Revelation 7 and you will recall the 144,000 of the twelve tribes of Israel who spring up to evangelize the remaining peoples of the world, each a mighty Paul in spirit. These are all Jewish; the Holy Spirit even puts down the names of the tribes: Reuben, Simeon, Levi, Joseph, Benjamin, etc.

These 144,000 will testify to the soon coming of the Lord Jesus Christ, to the soon establishment of that Kingdom which shall never be destroyed. They will even be martyred for their testimony.

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It is to this task of Gospelizing the Jews that we are committed. We are traveling together—you to whom God also has given these visions and we of the American Board of Missions to the Jews as your servants, as the agency through which you can operate. Let us advance together in discharging faithfully the duty put upon us by the inescapable challenge of obedience to His will. What a privilege is such a calling at a time like this! It is later than we think! And sooner than we think we shall hear the shout from the heavens above and shall be taken up away from the judgments that will then be poured out upon this earth with unrelenting fury because God's patience will have been fully exhausted. Are you with us? Your fellowship in this work of God's urgency will qualify you for the blessed promise of Genesis 12:3.

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Divine Healing

(Continued from page 7)

well from your standpoint, but he cannot get well. The crisis is past and has passed the wrong way, and he will die."

I replied, "Doctor, that is all right from your standpoint, but God has heard my prayer. I know He has heard my prayer. The man will not die; he cannot die at this time; he will get well."

I returned to my home. A short time afterward they came up to tell me the young man was dying; that he was doing certain things that only one dying would do.

I replied, "He is not dying; he cannot die now; he will get well."

"And get well he did, and as far as I know, is living still, though that was over forty years ago.

There are many who advertise great healings, and many, indeed most, of the healings do not last; and they seek to cast the blame on the one prayed for, saying it is their lack of faith. But that is not scriptural, as this verse clearly shows. *It is the faith of the one that prays* (not the faith of the one who is prayed for) that brings the healing, according to this promise.

So-Called Healers Often Use Mental or Psychological Influence to Heal Temporarily, or Make People Think They are Healed

The kind of healing that is only temporary and dependent upon the continued faith of the one healed is not *Divine* healing, not God's healing, but it is *Faith* healing, an *entirely* different matter, a purely psychological process, closely akin to what is called "Mind Cure," and also closely akin to Christian Science, falsely so-called, and exactly the same as the remarkable cures of the French auto-suggestive healer, Coué.

Here lies one of the saddest and most dangerous errors of the day of this whole subject of Divine healing, substituting man's faith for God's power, substituting a mental process for the work of the Holy Spirit on the body.

The healing in these crowded, excited, jazz-music-crazed crowds, due to mass psychology, and aesthetic and melodramatic mental soothing syrup in Christian Science and other more or less closely allied systems, engineered often by physically attractive women, possessed of unusual elocutionary, dramatic, magnetic and hypnotic gifts, are as unlike the healings of our Lord Jesus and His apostles as San Francisco and Point Loma and Benares are unlike to Heaven.

Oftentimes those who advocate this kind of healing insist upon the one prayed for stating that he is well, even while he still has all the symptoms of the old disease. This is not much different from the method of Christian Science, which denies the reality of sickness, saying it is only error, and declaring themselves well when they know they are sick, thus "demonstrating their science" by telling lies. Of course, there is a healing power of a certain kind in thus asserting that you are well, or that "day by day, in every way, you are getting better and better," but it certainly is not *Divine* healing. It is self-healing.

There is often a hypnotic element, which is closely akin to a demoniacal element, mixed up in that kind of "Divine" healing. People of a phychic or hypnotic temperament, closely akin to the temperament of spiritualistic mediums, are usually the ones most largely employed in that kind of healing; and usually, if they are not awakened to their error, they sooner or later run off into some gross spiritual errors (as e. g. John Alexander Dowie did). There are also many sad tragedies—people unnecessarily dying and others going hopelessly insane—connected with their meetings.

I remember two men who were working many years ago in Wisconsin. They emphasized "Divine healing," and marvelous cures were wrought. Wonderful things were told of the amazing cures they wrought upon the crowds that flocked to them. They claimed to do this healing in the name and power of Jesus Christ. I met the leading man of the two and had a talk with him, and was not favorably impressed by what

I had heard before meeting him. In the course of time their work ran off into what was essentially spiritualism, and in a little while they disappeared from sight altogether.

Many will remember the man who created such an excitement in Denver in the nineties and was reported to have wrought such marvelous cures, and who was urged by so many cities to visit them, and who disappeared for a while and then reappeared in Los Angeles and finally wound up in jail for gross frauds of which he was guilty.

But in spite of all these gross and God-dishonoring errors into which people fall who over-emphasize Divine healing, and do not carefully study the *whole Bible*, but only isolated passages, and in spite of the numerous side-tracks that so many people get switched off on to, instead of keeping the main line of preaching salvation from the guilt of sin by the atoning death of Jesus Christ, and from the power of sin by the risen Christ, let us not give up the precious truth of the texts with which we started (and of many other texts), namely, that the Gospel of Christ has salvation for the body as well as for the soul.

It is the church's forgetting this and not preaching this that left an opening for Mrs. Eddy and for a host of other pretenders. There are thousands today entangled in the destructive errors of Christian Science who would never have become so entangled if they had been taught what the Bible teaches about Divine healing; and there are not a few today who imagine that they are Christian Scientists who really are not so, for they do not know what the real teachings of Christian Science are. If they knew its blasphemous teachings regarding the atoning blood of Jesus Christ and regarding the personality of God and many other things, they would spew it out at once. They see dimly the truth of Divine healing and think that is what Christian Science is. The best cure for error is not silence, but the proclamation of the truth. The best antidote for Christian Science is the Bible teaching about Divine healing.

The Public Healing Meetings Like Those of Present-Day "Healers" Not Taught in the Bible

Before we leave this passage that we have been studying, let us ask the question, Is there any warrant in this passage for *public meetings* where Divine healing is emphasized, where crowds are instructed to come to the front and where they are anointed with oil and prayed for? There certainly is not. Read again just what the passage says, "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." There is not the faintest resemblance between what we are here told to do and what various persons are doing in all parts of our land today. The praying and healing was to be done in the quiet of the home of the sick believer.

The Lord Jesus Himself never held Divine healing meetings. He did heal many. He did heal people in crowds (because He was fulfilling prophecy as to the signs

that would accompany the Messiah), but He never advertised such meetings, but rather avoided as far as He could, all such public manifestations of His healing powers. He strictly charged those whom He healed to keep still about it least men should make him a mere Healer and not what He really was, a Teacher and a Saviour of the soul. His work was greatly hindered oftentimes because those who were healed disobeyed His strict injunction that they should say nothing about the healing, and consequently people flocked to Him for healing instead of coming for the salvation that He especially came into the world to bring to men and to proclaim to men (Luke 19:10).

The great crowds that flocked to Him for physical healing became a positive hindrance to His work, and He withdrew into desert places. (Read carefully Mark 1:42-45). Not only did our Lord Jesus not hold such meetings, but neither did the apostles

hold such meetings.

At times (though not nearly so frequently as when Christ Jesus Himself was here on earth, indeed at very rare intervals) there were notable manifestations of healing power in connection with the work of Peter and of Paul. But they did not advertise it nor emphasize it. They certainly did not have themselves photographed in various dramatic attitudes of prayer beside the sick. *They scarcely mentioned it in their various Epistles.*

To any one who has caught the spirit of Christ and His methods as set forth in the Gospels, and the method of the apostles as set forth in the Acts of the Apostles and the Epistles, the shameless advertising of themselves and of their exaggerated cures pursued by the late John Alexander Dowie and by quite a host of imitators today, is simply nauseating, and distressingly painful, and it is also utterly unscriptural, and anyone who practices it will be discredited by anyone of spiritual discernment.

No wonder that on careful investigation it is found that while there are some notable cases of real healing (as is to be naturally expected, because some few humble souls have really gotten in touch with the living Christ, in spite of so much that is so theatrical, carnal, hypnotic and utterly un-Christian in the surroundings), that an astoundingly large per cent of those advertised as healed do not prove to be healed at all, or do not stay healed, and instances are not wanting where the alleged "remarkable cure" is found to be "framed up."

One case, for example, of alleged healing of cancer that was heralded in trumpet tones this last April in the magazines of a prominent healer (and also on the platform) was found, upon investigation, to be a tissue of lies, the reputable physician quoted declared he had never said anything bearing any resemblance to what he was quoted as saying, and that the facts alleged were not true in any respect. The notice of the healing evangelist was called to the actual facts in the case, but she never corrected her false statements or paid any attention to the letter written her.

Other Christians and the Sick Themselves Should Pray, Often Without Calling the Elders

One other question of great practical importance will arise in connection with this passage, and that is: *Is sending for the elders of the church and having them pray over the sick one ("having anointed him with oil in the name of the Lord") the only way in which a child of God who is sick is to find deliverance in answer to prayer?* The Bible answer to that question is, *No, not by any means.* This comes out very clearly in the setting of our passage. The passage is simply giving general directions as to what should be done in the various emergencies of Christian life. In verse 13 we read, "Is any among you suffering? let him pray." Those are the general directions as to what a suffering believer shall do, "pray." Further on in verse 13 we read, "Is any cheerful? let him sing praise."

Those are general directions as to what a believer whose heart is filled with gladness is to do. There is no suggestion that these are the only things, in either instance, that the believer is to do. Then come the directions as to what the sick shall do, with no suggestion whatever that this is the only thing that a sick one shall ever do in order to obtain help of the Lord.

This becomes even clearer when we read the verses that follow our passage, "Confess therefore your sins one to another, and pray one for another, that ye may be healed," etc. Here we have explicit directions for the one who is sick, not merely that he may send for the elders of the church in a case of grave extremity, but that in all his sickness he may call in the help of fellow-believers, confessing any sin that may lie at the root of his present illness, and have them pray for him. Then James goes on immediately to tell what the mighty power of prayer is; of course, with the application

of the power of prayer to the case of the sick one principally in mind.

Individual believers, whether elders or not, have the privilege and the duty to "pray one for another" in their sicknesses with the expectation that God will hear and heal (Jas. 5:16). Of course, in this case there is no anointing with oil, or anything of that kind, but simply *confession of sin* (if there is sin to be confessed) and *prayer*.

Further still, it is the privilege of the individual believer to pray for himself in his physical infirmities as well as in his other troubles.

Hezekiah, in his sickness, prayed for himself and God heard and answered his prayer and added fifteen years to his life (Isa. 38:1-5), and God bids all His children to call upon Him in any day of trouble (whether of sickness or any other kind of trouble) and promises that He will deliver them and they shall glorify Him (Ps. 50:15). The believer is never to "be anxious" in *anything*, even in the gravest sickness, but what is he to do?—"in everything (in sickness or any other trouble) by prayer and supplication with thanksgiving let your request be made known unto God" (Phil. 4:6).

Paul in his physical infirmities did not call for the elders of the church to come and anoint him with oil, but prayed for himself (II Cor. 12:7-9), and while he did not get healing, because it was not God's will in this particular case, because Paul needed the "stake in the flesh" to keep him humble, nevertheless his prayer brought blessings greater than heeding.

Some of the most wonderful healings on record, and some of the most wonderful healings that I have known in my own body and in the bodies of others, have been in answer to the prayers of the one who was sick, entirely without the help of others.

Let me relate carefully one instance. When I was very young, so young that I have no recollection of it, I suffered a very severe attack of scarlet fever, which left me with an infected ear. It was necessary to operate at the time, back of the ear. But for years I had a discharge from that ear. Even when I had attained to manhood it was necessary to carry absorbent cotton with me constantly and most of the time keep it in the ear. The drum was perforated, and I heard with such difficulty with that ear (the left ear) that whenever I used the telephone it was necessary to bring the earpiece way around to the other, the sound ear. I went to a very well-known ear specialist in Cleveland, Ohio, and found temporary relief from the discharges, but in a little time they returned. My ear continued in this diseased condition for several years longer.

While working in Minneapolis I had a severe attack of pain in the ear. I said to myself, You pray for the healing of others, why do you not ask God to heal your own ear. I at once knelt down alone in my own home and asked God to heal that ear. He healed me instantly, and for many years I had no discharge from that ear and no pain in it. The drum healed over and I can now hear well with both ears. I have told this to two ear specialists and they both asked me to let them look into my ear, which of course, I did; and both stated that the drum was evidently once perforated and is now healed over.

Whenever a child of God is sick, he should, before he does anything else, take the matter in prayer to God for himself. If he continues sick, grievously sick, he will do well to call in the help of the chosen (not self-chosen) representatives of the church, "the elders," and have them do for him exactly as is prescribed to be done in a case of that kind (Jas. 5:14, 15).

Is Universal Healing for Every Christian Now Offered Because of Christ's Atonement?

Now let us look at another passage much dwelt on nowadays and oftentimes in the past, Matthew 8:16, 17, "And when even was come, they brought unto him many possessed with demons, and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled

which was spoken through Isaiah the prophet, saying, *Himself took our infirmities and bare our diseases.*"

It is often said that this verse teaches that the atoning death of Jesus Christ avails for our sicknesses as well as for our sins; in other words, that "physical healing is in the atonement." I think that that is a fair inference from these verses when looked at in this context.

"Well, that being the case," many say, "every believer has a right to claim physical healing for all their physical sicknesses and infirmities right now, just as much as a right to claim immediate pardon for all their sins, on the ground of the atoning death of Jesus Christ." But that does not follow. It is a very poor logic. For the question arises, *When do we get what Jesus Christ secured for us by His atoning sacrifice?* The Bible answer to that question is very plain, and the Bible answer is, *When Jesus Christ comes again.* We get the *firstfruits* of the atoning work of Christ, the *firstfruits of salvation* in the life that now is, but we get the *full fruits only when Jesus Christ comes again.* Romans 8:18-23 makes that as plain as day:

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God. And not only so, but ourselves also, WHICH HAVE THE FIRST FRUITS of the Spirit, EVEN WE ourselves groan within ourselves, WAITING for our adoption, to wit, THE REDEMPTION OF OUR BODY.

The atoning death of Jesus Christ secured for us not only physical healing, but the resurrection and perfecting and glorifying of our bodies. Can we therefore have the resurrection of our bodies right now? And have we a right to claim that now, because it was secured by the atonement, just as we claim forgiveness of all our sins now? Paul says in II Timothy 2:16-18, that those who so teach have erred concerning the truth and are teaching destructive error whereby they "overthrow the faith of some." Let me quote Paul's exact words:

But shun profane babblings; for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.

No, we do not get the full measure of what Jesus secured for us

(Continued on page 9)

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Divine Healing

(Continued from page 8)

by His atoning death on the cross in the present life, but at His coming again. It is at the coming of our Lord that "our spirit and soul and body" are to be preserved entire" (I Thess. 5:23 R. V.). When He comes again there will not only be wonderful manifestations of healing power among the people then living upon the earth, but we who have believed in Him before that, will have not merely perfect physical healing, but a resurrection body, which was secured for us when He bore our sicknesses as well as our sins on the cross of Calvary.

I have had in the past many friends who have believed and taught this extreme doctrine regarding healing being included in the atonement. Most of these friends are now dead.

But while we do not get the full benefits for the body secured for us by the atoning death of Christ in the life that now is, but when Jesus comes again, nevertheless, just as one gets the firstfruits of his spiritual salvation in the life that now is, so we get the firstfruits of our physical salvation in the life that now is. We do get in many, many, many cases, physical healing through the atoning death of Jesus Christ even in the life that now is.

Is the Use of Means Wrong?

Now there arises a question of great practical importance. Is the use of all medical or other therapeutic means wrong for one who believes in Divine healing? Sometimes it is, sometimes it is not. Sometimes if you go to God in prayer for the healing of self or of others and then use means, when the healing comes, the medicine or the doctor gets all the glory and God none.

I met a lady in Chicago week before last who was a member of our church when I lived there. She had a child who was very ill with the measles, which was followed by meningitis. The doctor said to her, "Mrs. D., your child cannot live. I have done all that I can do." She sent for me to come and pray with the child. I was away, so my colleague in the church, Wm. S. Jacoby, was summoned. He took with him one of my colleagues at the Institute. When I returned that night, Mr. Jacoby called at my home and said, "Brother Torrey, if I ever had an answer to my prayer in my life, I had today when I prayed for the little D. boy." There was immediately a great improvement.

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The next morning the doctor called again and exclaimed to the mother, "Why, what a remarkable improvement in the child! What did you do?"

Mrs. D. told him what she had done.

"Well," he said, "I will give him some more medicine."

"No," said the mother, "you will not. You told me you had done all you could for the child. We took him to God in prayer and He has healed him, and you are not going to get credit for the cure."

The following Sunday morning, Mr. and Mrs. D. were present at the church services. The child would have been there too, for he was now well; but it was such a stormy morning they thought it best to leave him at home. Now in a case like that, and in many other cases, the use of medicine would have been wrong.

But does it follow that it is always wrong? It certainly does not. Most of the cures in the Bible were without other means than prayer, but it was not always the case. God told Isaiah to go to Hezekiah in his sore sickness and say to him, "Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years" (Isa. 38:4, 5). But in verse 21 of the same chapter we read that Isaiah said, "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover."

Our Lord Jesus Himself occasionally used means in connection with His cures. He used clay and spittle for eyes that could not see. And Paul, writing by inspiration, bade Timothy to "be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23).

The one great trouble on this subject of Divine healing, as on so many other subjects, is that people only consider some of the passages on one side of the question, instead of taking in the whole scope of God's Word.

It is quite possible for one to fall into legalism and bondage on the whole subject of the use of means in connection with sickness. Some people get positively morbid. More than one person has come to me in fear that they had committed the unpardonable sin, because, having taken Jesus Christ as their healer, they had afterward used something that looked like means to procure a cure.

Such an attitude is totally unscriptural. And many excellent Christian people are dead (and many of their children are dead) who might now be alive, if they had not gone beyond what is written in the Book of God in regard to the use of means, and thus let themselves or their children die rather than resort to the use of the rational means that would have saved their own lives or the lives of their children. There have been many sad tragedies along this line, and they have served to bring the Bible truth of Divine healing into great disrepute.

Personally, I do not have much confidence in medicine anyhow. I am sure that many of the Christian Science cures are due to the people being induced to give up, doping themselves with all sorts of drugs and nostrums that were making them chronic invalids. But to say that any use of drugs, or other therapeutic means, is sin, or an act of disbelief, is entirely unscriptural. In the last thirty-five years I have known of many who took that ground. Most of them are now in the cemetery, and many of those who still live are chronic invalids, while talking constantly of Divine healing and of the wickedness of using medicine.

It certainly does not honor God to refuse all remedies and get steadily worse and at the same time to say you are trusting God for healing. And many die doing it and bring great reproach upon God and upon Christianity and upon the great truth of Divine healing.

But these are entirely secondary questions. The main question is: Does God heal in answer to prayer today? Does He really heal people who are beyond the skill of the physician and beyond all human help? Does He work miracles today? To all these questions I unhesitatingly reply, He does. Not

Last Call for Letter Month

(Continued from page 1)

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only does the Bible teach it, but experience demonstrates it. There is a vast deal of religious charlatanism in connection with these much self-advertised Divine healers, "miracle men" and "miracle women," and many of the so-called cures are framed up, and many of them do not last—and many of them never occurred, the one who was alleged to be healed was not healed, but in spite of all that, here is the plain teaching of God's Word, and furthermore, I could write by the hour and tell of things I have seen with my own eyes and experienced in my own body and tested by years of trial afterward.

But Healing Is Secondary to the Main Business of Saving Souls

Why, then, do I not go into the business of healing the sick? I am confident that I could soon draw tens of thousands to hear me, in the hope of obtaining physical health or of seeing some new wonder. Why do I not do it? Two reasons: First, It is not scriptural, and that of itself would be decisive; Secondly, I have far more important business to do. I would rather be used to save one lost soul than to heal a thousand sick bodies. Don't send for me to come and pray with some sick man. I won't go. I have not time. I would have to leave far more important work to do. It is not the work to which God has called me. I have immeasurably more important business to attend to. Alas! There are one hundred persons who will seek healing for some sick friend for every one person who will seek salvation for some lost friend!

One of the appalling features of our modern religious life is the way in which people are absorbed in the matter of physical healing. They will do anything to get healing. They will throw overboard the precious faith of years, and run frantically to "Christian Science" or "Mind Cure" or "New Thought" or any other damning system of error because they hope that in it they may find deliverance from some annoying physical infirmity. Human nature is just the same today as when our Lord was on the earth. Multitudes, unnumbered multitudes, crowded about Him, journeying many, many miles to see Him, in the hope of getting healing for their bodies, but very, very few were eager for the salvation of their souls.

Let us not go with the unscriptural and really immoral rabble in this matter. Let us refuse to be sidetracked. Let us keep on the main line of preaching Christ Jesus, a Saviour from sin. That was God's promise through the angel concerning Him, "Thou shalt call his name Jesus; for it is he that shall save his people from their sins" (Matt. 1:21), not from their sicknesses, but "from their sins."

Let us, then, as we have said, keep on the main line of preaching Christ Jesus once crucified and thus making full atonement for sin, Christ Jesus now risen and "able to save to the uttermost all that come unto God through him" (Heb. 7:25), Christ Jesus coming again some day as the Saviour of our bodies, to "fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:20, 21).

—The End—

Spanish and used in Argentina mission work, and has helped in other printing needs. He has often helped us in this good work.

A few weeks ago Brother Hawkins ordered 100,000 copies of the booklet, "What Must I Do to Be Saved?" They have already been printed and delivered to him. This is his fifth or sixth large order, I believe.

We are glad that Moody Press gets out this booklet to bookstores and elsewhere, glad that Zondervan Publishing House has helped get it out. We are glad for groups of missionaries in thirty different languages around the world who helped to get out this booklet, "What Must I Do to Be Saved?"

We have letters from many thousands of people who write to tell us they have found Christ through this booklet. We had reports of several saved in the mail yesterday, and I have not heard the report today, but I feel certain some new reports will come of people saved through this booklet.

In order to encourage thousands of others to win souls through this booklet, we are making a special Letter Month price of \$1.00 per hundred, plus 15c per hundred for packing and postage. That will be \$11.50 per thousand copies. That is less than the actual cost to us and is only half the regular price of \$2.00 per hundred, plus 15c per hundred postage and packing cost. But we would rather lose a little money on many tens of thousands of copies and get people to use it, and get many people saved, than to give it away entirely free in lesser amounts, and get fewer people saved.

Now is your chance. Take it to your pastor or church officials, Christian laymen's committees, young people's societies, rescue missions and others, and order great numbers while you get it at half price, less than actual cost to us! Remember that for Letter Month you can get this booklet for \$1.15 per hundred postpaid, \$11.50 per thousand postpaid. No discounts.

A Radio Emergency

We are in serious need of \$7,000 to pay up two months' back bills on the VOICE OF REVIVAL radio broadcast. God has wonderfully blessed, souls are being saved, we have paid all the money we could on the actual radio station fees, and the Sword of the Lord has not collected for thousands of dollars of pamphlets given away to the radio audience. Now we really need the cooperation of friends of this great nonprofit missionary work. Millions hear the Gospel. This last week a Catholic man and his three children in Chicago was wonderfully saved after hearing the radio broadcast for months and then writing us. This mission work is worth your support. Remember that for every gift for the VOICE OF REVIVAL radio, our Ministers and Missionary Subscription Gift Fund, for our Free Literature Fund around the world, every gift of \$5.00 or more you have your choice free of Rev. John Linton's \$1.00 book, eight chapters, *Will the Church*

Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much, they accomplish much. They make other people good-natured. They also produce their own image in other men's souls, and a beautiful image it is.—Pascal

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Now would be a good time to make a love gift to this nonprofit missionary work, the VOICE OF REVIVAL. All gifts are deductible for income tax purposes.

Did You Get Your Free Copy of "Jesus May Come Today"?

We want you to see this beautiful new pamphlet by Editor John R. Rice, 24 large pages, beautiful purple ink, *Jesus May Come Today*. It gives many, many Scriptures, clear Bible teaching showing that Jesus may come at any moment, unannounced, with no signs, and that no one can tell when, but that all are to watch. There is a tender appeal to the unsaved and on the back page is printed, words and music of the beautiful new song, "Jesus Is Coming," used on the VOICE OF REVIVAL broadcast.

This is given absolutely free on request. Ask for it. It is yours free, a single copy for any one who asks.

Or at the same time you may have free a sample copy of the little booklet, "What Must I Do to Be Saved?" 24 small pages. Get your sample. You will find some way to use it. It is free on request.

Oh, if we can only get thousands upon thousands to looking for the coming of Jesus, and joyfully cherishing the blessed hope! How our lives would be changed, and how gladly we would work for Jesus if we knew He might come today! Glad day of reunion! Glorious payday for toilers, weepers, soul winners! Get your free copy! And surely if many thousands more would read the little booklet, "What Must I Do to Be Saved?" they would learn how simple and easy it is to win a soul with a scriptural method, with God's sweet simple Gospel.

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Searching the Scriptures for the Saviour

By Elizabeth Rice Handford

II Samuel 15

David's Dear Friend Rebels Against Him

Over in Psalm 55, we learn something of what David felt when he heard that Ahithophel had conspired with Absalom against him. He said, "For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

Then in Psalm 41:9, David cried, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

In his grief over the betrayal of Ahithophel, David gives us a glimpse of how the Lord Jesus must have felt when Judas planted that kiss of betrayal on his cheek. Judas had been His friend, He had walked with Him in intimacy for over three years. He had seen Jesus work miracle after miracle, proving beyond doubt His deity. Then he greedily sold Jesus for a paltry 30 pieces of silver, and compounded the sin by using a kiss to point Him out to His killers.

It is interesting to see that the brook Kidron over which David fled to escape Absalom (vs. 23) is the same brook over which the Lord Jesus passed, in John 18:1, to go into the garden where He would be betrayed. David fled to preserve his life. But Jesus voluntarily gave up His life, to pay for the sins of the world.

Clues Across

- turn the counsel of _____ into foolishness
- 39 "Ahithophel _____ among the _____ with Absalom"
- the priest shall wash his clothes, and he shall _____ his flesh" Num. 19
- king Solomon raised a _____ out of all Israel" I Kings 5
- If thou passest on with _____, then thou shalt be a burden"
- Thy servant _____ of one of the tribes of Israel"
- son of Beriah (Gen. 46:17)
- initials of two places of victory for David over his enemies (II Sam. 12:29; I Sam. 17:2)
- "there is no man deputed of the king to _____ thee"
- high priest when Philistines conquered Israel (I Sam. 4:13)
- came a messenger to David, saying,"
- "the battle went sore against Saul, and the archers _____ him" I Sam. 31
- "Ahithophel is _____ the conspirators with Absalom"
- David went up by _____ ascent of mount Olivet"
- he planteath an _____, and the rain doth nourish it" Isa. 44
- son of Judah (Gen. 38:3)
- rodents
- here _____ I, let him do to me as seemeth good unto him"
- Hebrew letter preceding Psalm 119:169
- see 10 across
- "thou shouldest be for salvation unto the _____ of the earth" Acts 13
- exhausted (_____ n.)
- city in which Jotham did a great deal of building (II Chron. 27:3)
- he that believeth not shall be _____ (ed) Mark 16
- initials of two men: one who betrayed David to Saul (I Sam. 22:9) and one who was a faithful, brave man who followed David if it meant death (II Sam. 15:21)

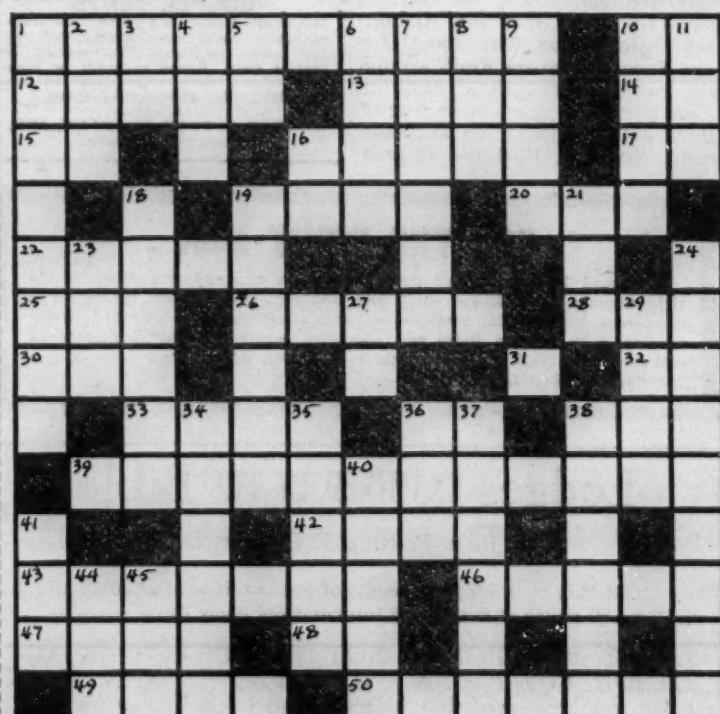
- mercy and truth be _____ thee"
- The hearts of the men of Israel are after _____"

Clues Down

- Zadok therefore and _____ carried the ark of God again to Jerusalem"
- present-day word for "hath"
- "thou shalt tell _____ to Zadok and Abiathar"
- "whether in death or life, even there also will _____ servant be"
- "if I shall find favour in the eyes of the Lord, _____ will bring me again"
- "too hard for thee in judgment, between blood and blood, between _____ and plea" Deut. 17
- "pay my vow, which I have vowed unto the Lord, in _____"
- first woman
- musical instrument similar to a harp
- father of Omri (I Chron. 9:4)
- "_____, thy matters are good and right"
- "lest _____ overtake us suddenly, and bring evil upon us"
- Moses' father-in-law (Exod. 18: 12)
- "so Absalom stole the _____ of the men of Israel"
- I pray thee, _____ me go and pay my vow"
- he put forth _____ hand, and took him"
- "Absalom came into _____"
- "they set down the ark _____ God"
- "As soon as ye _____ the sound of the trumpet"
- "Oh that _____ were made judge in the land"
- "thou shalt _____ unto me him whom I name unto thee" I Sam. 16
- "make _____ to depart, lest he overtake us suddenly"
- a son of Benjamin (Gen. 46: 21)
- "cedar trees, and carpenters, and _____; and they built David an house" II Sam. 5

Deadline: June 19, 1961

Puzzle No. 23



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(Cut along dotted lines)

Evolution At Wheaton College

(Continued from page 1)

department. He was politely rebuked from the platform for his stand for the orthodox, literal interpretation of the Genesis account of creation.

As a graduate of Wheaton College and a local pastor who attended these sessions, I felt it my duty to protest the matter. Several other pastors in this area who also attended the meetings joined together in an official protest to the Board of Trustees of the College. Our protest was politely rejected. As far as I know, I have done what I can do to allow the College to take some sort of stand on this matter. Though three months have passed, there has been no hint of a retraction of anything said at the Symposium. Instead, Dr. Edman, in answering the letters of protest, defends the College and says that critics have insinuated many things not true.

In the May 1961 issue of the *Wheaton College Bulletin*, Dr. Edman takes the whole paper to say that the College stands exactly where it has always stood on the verbal inspiration of the Bible, the Genesis record of creation, and a flat denial of evolution. Yet not one word has been forthcoming to tell the students or friends of the College that the position taken by the speakers at the Symposium is rejected by the School.

What Was the Science Symposium?

The Science Symposium sponsored by the Science Department of Wheaton College was a series of lectures on Friday, February 17, and a panel discussion on Saturday, February 18. The topic of the Symposium was "Origins and Christian Thought Today." The various individual topics included, "Origin of the Universe," "Origin of Life," "Origin of Species," and "Origin of Man."

Notice that this Symposium was not simply a meeting of some outside organization merely using the College facilities. This was a program officially sponsored by the College. Most of the sessions were held in Pierce Chapel. The choosing of the speakers and all arrangements were made by college personnel of the Science Division.

How the Speakers Were Chosen

Dr. Russell Mixter, chairman of the Biology Department, said on Saturday morning that most of the men were chosen because they had written in his book, *Evolution and Christian Thought Today*. He introduced them as evangelical Christians who believed in the inspiration of the Bible. In effect he was saying, "These are men whose position you can trust."

Statements of the Speakers

Dr. Walter H. Hearn, personable and humorous young professor of chemistry at Iowa State College, made a number of alarming statements at the Symposium. These were not made primarily in his prepared talk on "Origin of Life," but rather in the question and answer periods and in the panel discussion period on Saturday morning. In answer to a question by Dr. Green, Hearn said, "You have to ignore an awful lot of factual information to believe that God created things in a single act or instantaneous act. God has used the processes." In the same question and answer period he said, "God creates by process. I am a general creationist." He later added that he is not only a general creationist but a "special evolutionist." "God made man from the dust of the earth" is

2. PRINT name and address in blank below puzzle. This coupon serves as your address label for envelope containing your prize. If you print your answers on a separate sheet in order to not cut your sword, put them in the same form as the puzzle rather than in columns. Entries will not be returned.

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Remember, your coupons are the only record of your correct entries. It will be your responsibility to keep the coupons. Duplicate coupons will not count as two separate coupons. ALWAYS INCLUDE YOUR COMPLETE ADDRESS ON PUZZLE NOTE OR OTHER CORRESPONDENCE.

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ENEMIES THREE

simply a shorter and more poetic way of stating creation by process."

Dr. Hearn claimed, "The language of Genesis is figurative—beautiful but figurative. To be literal implies instantaneous creation of man which doesn't fit the facts." He further said, "It seems reasonable to me that all matter, including you and me, were all structured into the universe so that we by process could come out of it. I can't accept a literal word-to-word interpretation of Genesis." This is frankly and openly evolution. Hearn is here stating that he believes man's body came as a product of the evolutionary process.

But this is nothing new from the lips of Dr. Hearn. As long as two and a half years ago, in the September 15, 1958, issue of *Christianity Today*, Dr. Hearn is quoted as saying, "Theistic evolution is a legitimate concept for a Christian." This same article continues, "Dr. Hearn also held out the possibility of man's soul being created by God through an evolutionary process even as the theory concerning his body." Dr. Hearn flatly rejects any literal interpretation of Genesis 1 and 2 and claims that these creation sections are poetic and figurative.

Dr. J. Frank Cassel is the chairman of the Department of Zoology at North Dakota Agricultural College. On Friday afternoon of the Symposium he delivered a lecture on "Origin of Species." He said that he agreed with Dr. Hearn's position as being a "general creationist and special evolutionist." He contended during his lecture that the ape and the man could have had common ancestry. Dr. Cassel says that the Bible and the universe are equal revelations of God. He held that the theologian and the scientist are both endeavoring to study God's revelation and that the laws and deductions of both the theologian and scientist should be held in a state of flux.

Dr. Cassel also affirms that there was process in the method that God used to create. He said in talking of Genesis 2:7, "There is process in this verse." This was in answer to a question on whether Genesis 1 and 2 were figurative or on a scientific basis. He said, "Genesis 1 and 2 are merely a semantic problem—you tell me what the words mean—I can tell you how the science fits in."

All of this adds up to the fact that Dr. Cassel clearly teaches that some evolutionary explanation can be given to God's creative acts. When he says that ape and man have common ancestry, he obviously holds to the possibility of theistic evolution. Lest anyone get the idea that Dr. Cassel did not actually say these things, simply check what he says on page 163 of the book, *Evolution and Christian Thought Today*, edited by Dr. Russell L. Mixter, chairman of the Biology Department of Wheaton College. Here Dr. Cassel says, "Seldom considered is the possibility that common ancestry and design are not mutually exclusive possibilities. In other words, both could be true at once!"

A third speaker at the Science Symposium at Wheaton College was Mr. James O. Buswell, III, Assistant Professor of Anthropology at the College, now on leave of absence doing graduate work at Columbia University. He spoke on the "Origin of Man," and took part in the question and answer period discussion session on Saturday day. In the introduction of his speech he said, "Thirty-five years ago no fundamentalist could agree with Hearn in his views of the language of Genesis being general and figurative." (I might add that no strong fundamentalist today who believes that the Bible is verbally inspired and to be taken literally could agree with Hearn either!) Mr. Buswell stated again what he has written before, that he believes the fossil evidence indicates that man has been on the earth for hundreds of thousands of years. Mr. Buswell stated in his conclusions that he is not a theistic evolutionist, but that Genesis can hold theistic evolution. He does not now believe

(Continued on page 11)

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Evolution At Wheaton College

(Continued from page 10)

that there is a "continuum between apes and man." But Mr. Buswell is far to willing to accept current anthropological theories as to the age of man, even when the theories run head on into what the Bible says, literally understood.

On Saturday morning Mr. Don Wilson, former student at the College and now teaching at Covenant College in St. Louis, took part in the panel discussion. Mr. Wilson is currently doing graduate work in physical anthropology at the University of Chicago. There was a difference of opinion between Mr. Buswell and Mr. Wilson. Wilson believes that the Australopithecines, the famous South African "ape-men," were early enough to be in the ancestral line of man. Buswell believes that they are extinct forms of anthropoids that did not give rise to man. Wilson holds that man is distinctly different from non-man psychologically and culturally. He holds that "Genesis 1 is literary and not subject to hermeneutics." This is another way of saying that Genesis 1 is poetic and not to be taken literally. Wilson says that Adam was the first man and is back whenever science puts him by the fossil record which is in the Pleistocene period which, scientists say, goes back nine hundred seventy-five thousand years. He claims that Adam could have lived ten thousand or one hundred thousand years, believing that he had no age until he sinned.

Why All the Fuss?

Some may ask, "Why all the fuss over these technical details of modern-day science?" At this whole Symposium, studying the origins of life, there was no serious consideration given to what Genesis, literally understood, claims. There was no mention of the genealogies in Genesis 5 and 11, nor of how the six days of creation could put man back "hundreds of thousands of years." It is impossible to fit many of the things said in this Symposium into a verbally inspired, literally understood Bible. Calling certain parts of the Bible "poetic" and "figurative" is how modernists have been for years explaining away many sections of the Scriptures. If the Genesis accounts of creation are poetic and figurative, then what is to stop us from assuming that the account of the fall of man in Genesis 3 is not poetic and figurative? This allowing of sections of the Bible to be

explained away has historically been the beginning of downfall for many schools once thoroughly orthodox and fundamental.

Dr. Edman, in the College Bulletin for May, flatly rejects evolution and says about organic evolution, "This we do not believe nor teach." He continues, "Then there is 'theistic evolution,' which uses basically the same definition or one very similar to it, but affirms that God as the First Cause started the whole evolutionary process. This we do not believe nor teach." How can this statement be reconciled with the things that were said on the public platform of the College in a program sponsored by the College? Remember, this Science Symposium and the things said in this Symposium have never been repudiated by the College. Rather, those who have protested the matter and made it public have been accused of slander and insinuation.

Someone may ask the question, "Is theistic evolution being taught in the class rooms of Wheaton College?" I cannot say. I have been told that Dr. Mixter's book, *Evolution and Christian Thought Today*, containing most of the radical statements made at the Science Symposium by the same men who appeared on the Symposium platform, is used in the classroom by Dr. Mixter. Since these men were officially brought to Wheaton and placed on a college-sponsored program and were introduced as evangelical Christians believing in the inspiration of the Bible, what are we to think but that this is an acceptable position for the College?

The position of these men on theistic evolution has been well known for a number of years. In September 15, 1958, *Christianity Today* quotes Dr. Walter R. Hearn, one of the speakers, as being "confessedly a sort of radical wing" of the American Scientific Affiliate. They quote him as saying, "Theistic evolution is a legitimate concept for a Christian," and that man's soul can be the product of evolution as well as his body. No, these men were brought to the College with knowledge ahead of time of exactly what they believed on evolution.

I believe it would be a very simple matter for the College to repudiate the position taken by the men on the platform of the Science Symposium and to stop the using of the book, *Evolution* (Continued on page 12)

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Evolution At Wheaton College

(Continued from page 11)

and *Christian Thought Today*, in the classrooms of the College as acceptable textbook material. I believe they should simply face the fact that they were wrong to have evolutionists speak on an official College program. If the College officials do not repudiate the evolution and other wrong teaching of the Symposium which discredits the literal accuracy of the Genesis account of creation, we can hardly believe they are trying to run down the College

absolutely honest in their statements on verbal inspiration and immediate creation by God.

I am a graduate of Wheaton College and have had occasion hundreds of times to praise God for the education I received at the School. I have many fine friends among the faculty at Wheaton. I live here in Wheaton and pastor a church here. I certainly have no delight in simply doing something to clear up this matter.

THE SWORD OF THE LORD

The ability of God is beyond our prayers, beyond our largest prayers. I have been thinking of some of the petitions that have entered into my supplication innumerable times. What have I asked for? I have asked for a cupful, and the ocean remains! I have asked for a sunbeam, and the sun abides! My best asking falls immeasurably short of my Father's giving. It is beyond that we can ask.—J. H. Jowett.

Correction Please!

In the May 5 issue of THE SWORD was a filler about John Wesley. One line of type was left out making it read, "John Wesley traveled two hundred and fifty thousand miles a day for forty years" The filler should have read: "John Wesley traveled two hundred and fifty thousand miles on horseback, averaging twenty miles a day for forty years."

I am sorry that we did not catch, in proofreading, this error.

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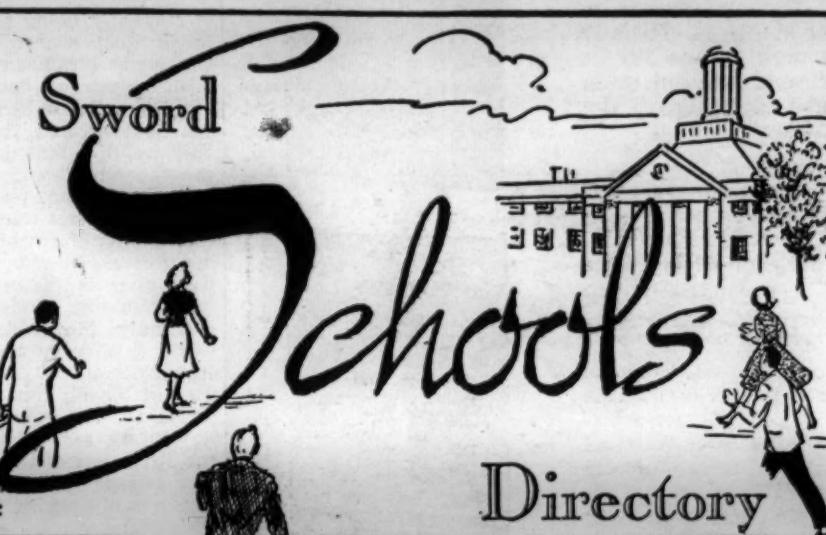
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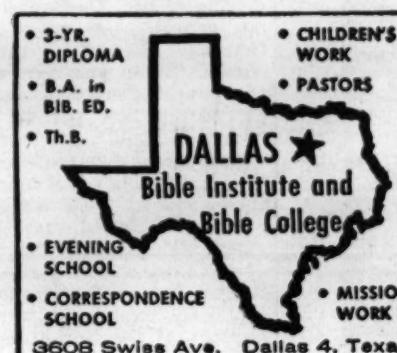


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